

CONVERSATIONS
ON
EDUCATION

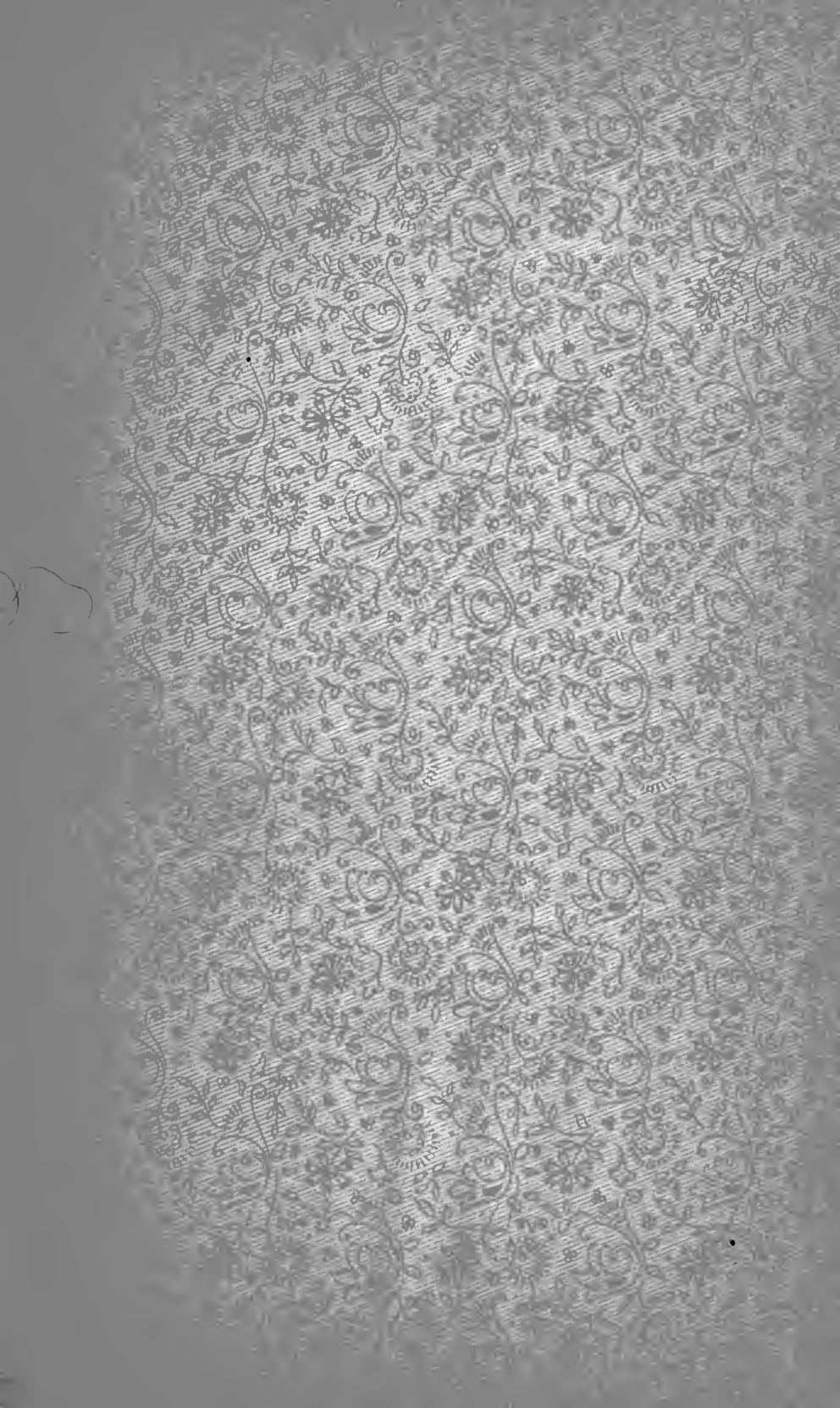
REV. W. H. BENADE

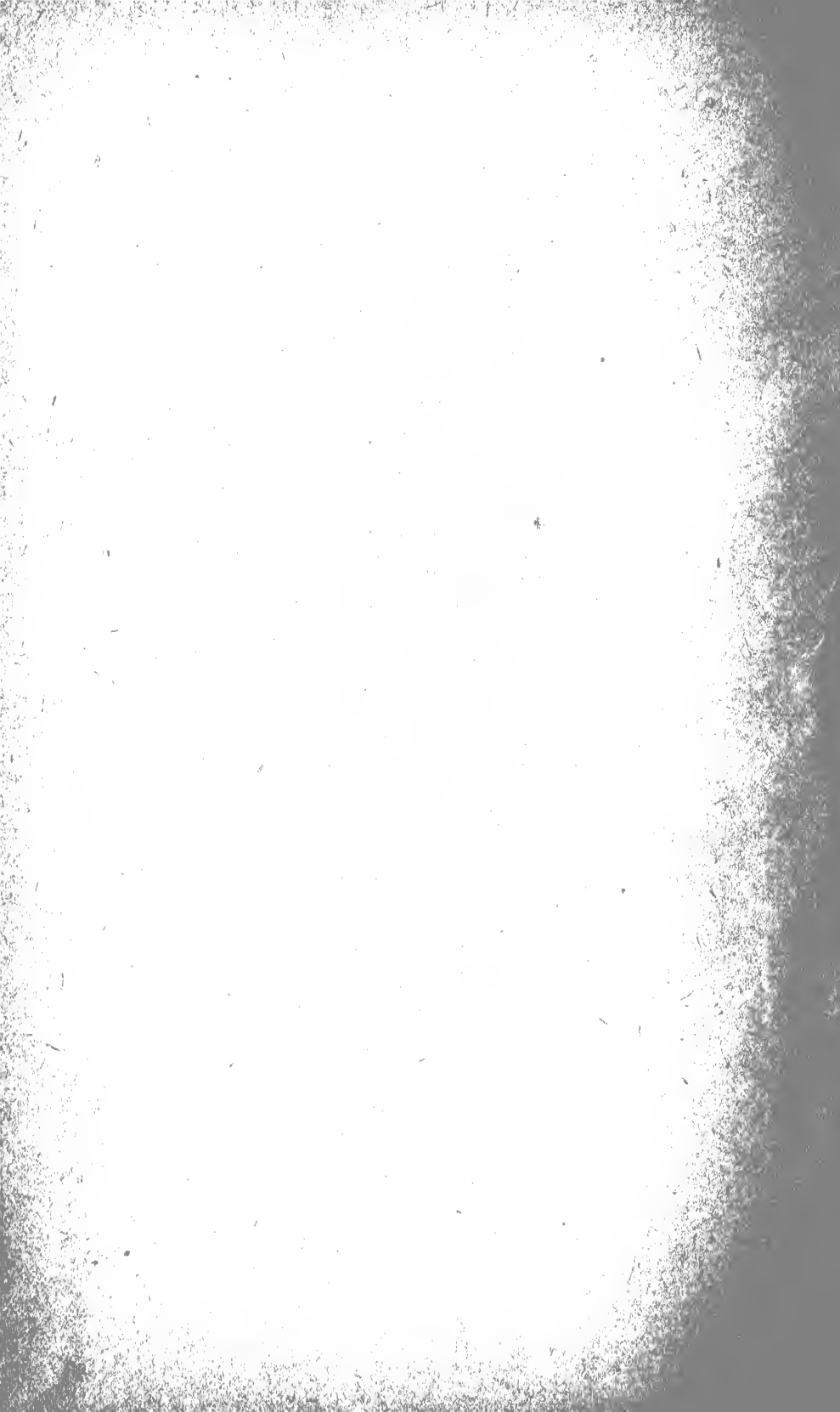


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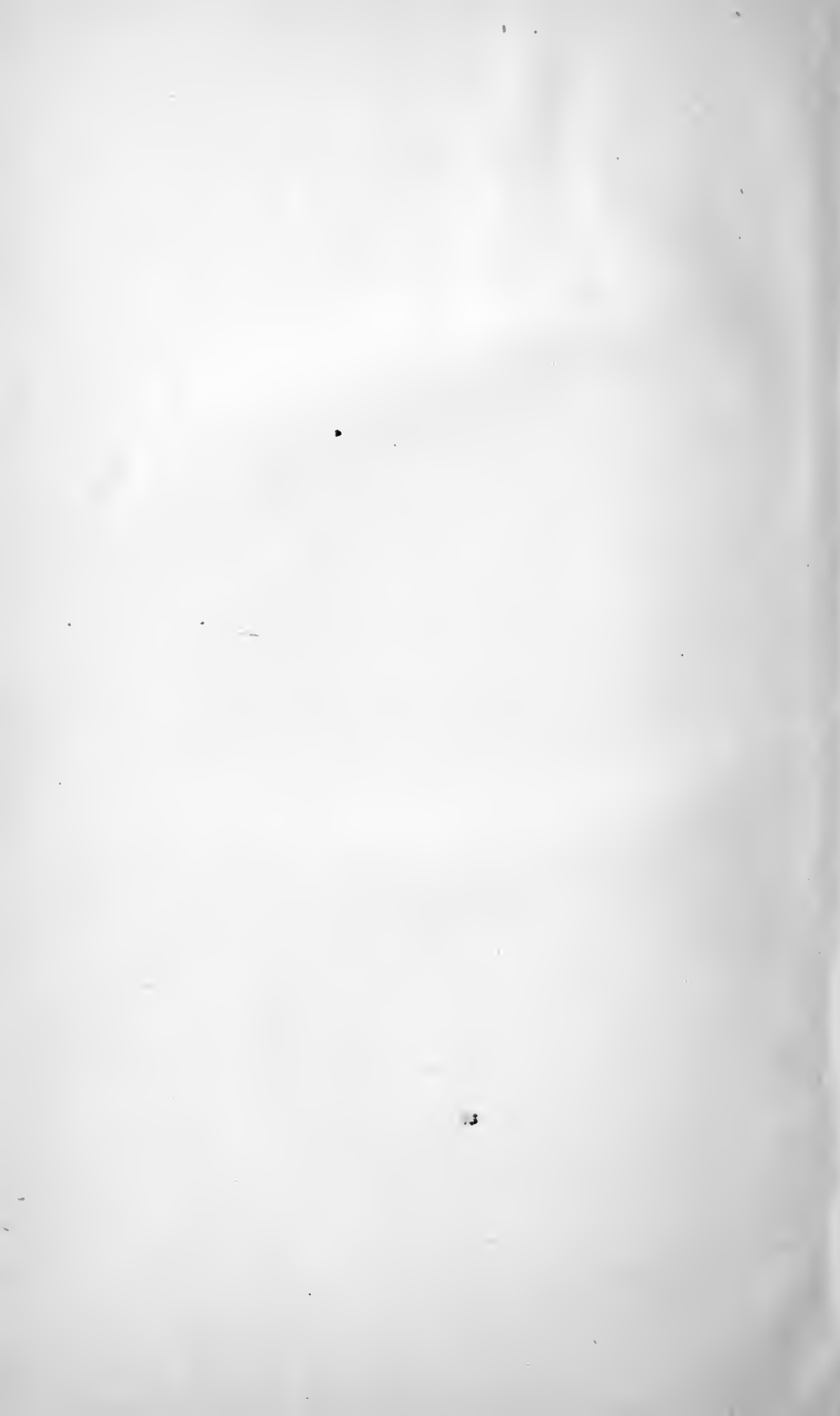
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CONVERSATIONS
ON
EDUCATION.

BY THE
REV. W. H. BENADE.

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CONVERSATIONS ON EDUCATION.

ENDS AND MEANS.

THE universals of education are its uses, the simplest of which are complex. Employing the philosophical terms of subject—one who learns or knows,—and object—the thing learned or known—the subjects of education are *men* (from the moment of conception to eternity), and the objects of instruction and education are *good* and *truth*.

The end for which both subjects and objects exist and for which man is to be educated is—not this world, but—an angelic heaven.

The means of attaining this end are provided in :

I. The constitution of man, in that he is organized of spiritual and of natural substances;

II. The relation of man to the spiritual world and to the natural world;

III. The influx of the Divine life, which is both a mediate and an immediate influx;

IV. Divine revelation and human science;

V. Human receptibility and reciprocation.

The Universals of method are :

- I. Accommodation,
- II. Application,
- III. Conjunction.

These are the Divine methods in the reformation and regeneration of man; and human methods, which are agencies subordinate and subject to the Divine methods, should always be in correspondence with them, so that in childhood a basis may be laid for the LORD's work in manhood. Parents and teachers stand in the place of the LORD to children, and must therefore learn His methods in the reformation and regeneration of man, and apply them to the instruction and education of children.

Instruction (forming a structure within) is the implanting of living remains, that are afterward to be brought out, drawn out, and led out, or *e-educated*.

The human race is the basis on which heaven is founded, for man was created last, and what is created last is the basis of all that precedes. Creation commenced from [*a*] the highest or inmost things, because from [*ex*] the Divine, and proceeded to the ultimates or extremes, and then first subsisted. The ultimate of creation is the natural world, and in it the terraqueous globe with all that is on it. When these things were finished man was created, and into him were collated all things of Divine Order from firsts to ultimates; in his inmosts were collated the things that are in the firsts of that order; in his ultimates those which are in ultimates, so that man was made Divine Order in form. Hence it is that all things in man and with man are as well from [*ex*] heaven as from [*ex*] the world, from heaven those

which are of his mind, and from the world those which are of his body. For the things of heaven inflow into his thoughts and affections, and dispose them according to reception by his spirit, and the things of the world inflow into his sensations and enjoyments, and dispose them according to reception in his body, but in accommodation according to their agreement with the thoughts and affections of his spirit.—*L. J.* 9. See n. 7–10.

“The Human Race is the seminary of Heaven,” and “marriage is the seminary of the human race” (*L. J.* 10; *A. C.* 5053, 9961, 6697; *H. H.* 384); education for heaven, therefore, involves education for marriage. Marriage is for Heaven and is Heaven. Marriage is an eternal means to an eternal end, *i. e.*, spiritual life in conjunction with the Divine Life. The end of the whole creation of the natural world was the natural life in the natural body of man. The mineral kingdom is “collated” in his bones, the vegetable in his muscles, the animal in his blood. All these things in man’s body, taken from the natural world, “the theatre representative of the spiritual world,” must be brought into correspondence with things spiritual. The reception of things by the body must come into correspondence with reception of thoughts and affections in the spirit. Children sometimes are averse to certain foods and certain studies. This aversion should be bent to good, but not violently broken. The spiritual condition from which the antipathy results should be sought out and remedied; then the natural will follow, as a matter of course. It must be borne in mind that these aversions—if to things

good—arise not from any evil proper to the child. Children are not in evil before a certain age; consequently, when they act badly, they do so from being affected by the spheres of persons or of things, by the impatient, rebellious, and selfish states of persons, or by the disorderly and noxious conditions of things near to them. Infants affected by a sphere of discontent or passion will cry bitterly or appear actually mad, but if transferred to the arms of a person who is in a tranquil and peaceful state of mind, they will often be soothed instantly and go to sleep in a few minutes, an evidence of the powerful operation of spheres upon them. Every child is in the sphere of the angels of heaven; by their spheres angels and children are mutually joined together and cannot be disconnected. “Their angels, who always see the face of my Father who is in the heavens” (*Matthew* xviii, 10), have their mansions in their affections; even as with every man the angelic mansions are in his affections if they are good and innocent. They are *in* him; it is an appearance only that they are separated. These mansions in the affections of man as the LORD’s dwelling-place in him are meant by the LORD’s words, “In my Father’s house are many mansions; I go to prepare a place for you.” (*John* xiv, 2; *A. C.* 9305.) And that they are in man and not without him, the LORD teaches when He says, “The Kingdom of God is within you.” (*Luke* xvii, 21.) This should be taught children as a fact. All Divine teachings in the Word—that is, in the Word

as now unfolded in the Writings—should be taught children as *facts*, not as abstract doctrines; for thus will many grievous fallacies be guarded against, fallacies that remain and ultimately lead to falsities and to evils.

To return to the teaching in *Last Judgment* (n. 9): Creation commenced from the Divine and proceeded to ultimates; and proceeding thus, it so subsists. The spiritual world cannot be separated from the natural in fact, and should therefore not be separated in instruction and education, but should be kept in intimate association. The mind, reverting continually to heaven and the things of heaven, will be open to an enlarged influx, for its thoughts will extend into more and more societies, and “the extension of heaven, which is for the angels, is so immense that it cannot be filled to eternity.” (*L. J.* 11; *E. in U.* 126; *H. H.* 415–420.) Hence, as there is an extension of all affections of truth and good into heaven (*L. J.* 9), and in like manner of each particular truth, their extension is so immense that it cannot all be comprehended to eternity. No instruction, therefore, should be given to children that cannot be indefinitely extended.

“The perfection of heaven increases according to numbers” (*L. J.* 12), but the form of the human mind is like the form of heaven, and therefore its perfection increases according to the increase of truth and good

whence are its intelligence and wisdom. (*H. H.* 51–58, 200–212, 265–275.)

The work of educating children for marriage and for heaven is given to men because men need the work. The LORD does not need men to carry out His purposes, but they need the work, and it is of the Divine Mercy that it is given to them to do. In order that the Divine work may be done, man was so constructed that he not only lives in both worlds at the same time, but that he also is in the human form in both worlds (*H. H.* 7–12, 78–86), and that he is as to his mind in the form of heaven, which form is from the Divine. (*H. H.* 57; *A. C.* 4524, 9807.)

Therefore he was created in the image of the three heavens with which he communicates, which image is the similitude of the Divine Man, with whom man is to be conjoined (*H. H.* 59–66); and so man was likewise created as to his exteriors, especially as to his body, into the image and form of the world in which he first exists. In dealing with man, therefore, it is necessary to think of him as the angels do.

An angel of heaven is a man according to use; yea, if it is allowed to speak spiritually here, use is a man angel. (*D. L. in A. E.* xii.) So far as man is in the love of uses, he is in the LORD, for he is so far in the Church and in heaven. Both the Church and heaven are from the LORD as one man, whose forms, which are called superior and inferior, as also interior and exterior organics, are made up of those who love uses, doing them;

and the uses themselves compose that man, because he is a spiritual man, which consists not of persons, but of uses with them. . . . They are man, because every use, which in any manner is serviceable to the general good or the public, is man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection. The reason is, that in every single thing which is in the human body there is from its use an idea of the universe; for it regards the universe there as its own from which, and the universe regards it in itself as its own by which. From that idea of the universe in single things it is that every use there is man, as well in little things as in great things, [and is] equally of an organic form in a part as in the whole. Yea, the parts of parts, which are interior, are men more than the composite, since all perfection increases toward the interiors. For all the organic forms in man are composed of more interior forms, and these of still more interior ones, even to the inmost, by which there is communication with every affection and thought of the mind of man; for the mind of man in its single things expatiates into all things of its body; into all things of the body is its excursion, for it is itself a form of life. Unless the mind had that body, it would not be a mind nor a man. Hence it is that the decision and beck of the will of man are in a moment determined, and produce and determine actions; it becomes altogether as if the thought and will themselves were in them and not above them. That every least thing in man from its use is a man, does not fall into the natural idea as it does into the spiritual. Man in the spiritual idea is not a person, but use, for the spiritual idea is without the idea of person, as it is without the idea of matter, of space, and of time, wherefore when one sees another in heaven, he indeed sees him as man, but thinks of him as a use; an angel also appears in the face according to the use in

which he is, and its affection makes the life of the face. From all this it may be manifest that every good use is in form a man. —*D. L. in A. E. xiii.*

The truly spiritual idea of man, therefore, is not that of a person, but of a use; and in the internal spiritual idea of the angels he is so regarded. (*H. H. 73-77.*) This idea is based upon the fact that man is created to be an angel of heaven, thus to be a perfect human form, which is the form of heaven, in the image and according to the similitude of the Divine form, and this is the Divine Human Form of the LORD Who Alone is Man and Use Itself. (*T. C. R. 739; D. P. 27; D. L. W. 366; H. H. 30; A. C. 5704, 4524.*) Since man was thus created a form of heaven, he is to be regenerated into a form of heaven, or to be re-created into the original form which he has lost. The Divine which makes heaven, is the good of love and the truth of faith; to be regenerated into this form of heaven, therefore, is to receive the good of love and the truth of faith from the LORD. (*H. H. 9.*) In this good of love and truth of faith the LORD dwells with man as in His own; hence the end of instruction and education is the preparation of such recipients of the good of love and the truth of faith. But the Divine is a man, heaven is a man, hence a primary of the preparation of such recipients is the teaching that the LORD is the Divine Man. (*H. H. 78-82.*) Where the idea of the LORD as the Divine Man is not, the interiors of man are closed, and he is not in

the form of heaven. (*H. H.* 83-86.) And in order that the work of education may be understood aright, it is to be known that all goods and truths are in the human form, and that where they are not, there are no uses, and hence no dwelling-place for the LORD; consequently no life, for there is no interior from which is the first of life.

In education these facts must constantly be borne in mind that "man is in the least effigy a little spiritual world, hence the spiritual man is an image of the LORD" (*A. C.* 4524), and that as to his body "he is formed into the image of the world;" or, as is taught in *Arcana Coelestia* (n. 6013), "that man is formed, as to his interiors, to the image of the three heavens; as to his exteriors, especially as to the body, to the image of the world." Man is thus a form of both worlds, as is indeed involved in the teaching that in man the two worlds meet and are together. In all instruction and education the true relation of these two worlds must be preserved and care be taken never to disturb it. If this is carried out, and the child knows that he is constantly with angels and spirits, then something is accomplished toward his reformation and regeneration. Such knowledge will prepare a child to understand better the teaching that in the Word there is a spiritual sense in the literal sense, and the literal sense will appear in a truer light. And by this will be given powerful aid in the work of liberation

from hell and the formation of the man into an image and likeness of God.

This teaching, that man as to the interiors of his mind is in the midst of spirits and angels, and thinks and loves from their light and heat, is fully given in *D. L. W.* 92; *T. C. R.* 475, 607; *A. C.* 4067; *H. H.* 438; *D. L. W.* 252; *D. P.* 296; *C. L.* 530; *T. C. R.* 14, 454. Were it not for the light of the angels, man could not think, and were it not for their heat, man could not love. It follows from the Doctrine cited that man as constituted is never alone, never solitary; if he were, he would have no thoughts and no loves. Children are always in association with spirits, both good and evil, and in the matter of discipline it must be remembered, as before noticed, that the spirits with them may be convoked by the sphere of the parent or teacher. A teacher's first duty in preparation for the education of others is therefore to educate himself, *i. e.*, to shun the evils which bring him into evil associations. While the teacher may appear to be in the presence only of a child, he is really with a large number of spirits; and with a class of many children there will be multitudes of spirits from various provinces in the Grand Man. All children can, therefore, not be instructed alike. The teacher must apply himself to the individuals and give to each one such instruction as will form a plane for true and good spirits. Again it follows from the Doctrine cited, that in man,

the subjects of instruction and education are his thoughts and affections—the thoughts are to be instructed, the affections educated. The education of children will fail of its true end if parents and teachers fail to understand and consider this teaching of Doctrine, and neglect to provide such means and methods as are applicable to this particular of the human constitution.

“Man was created a form of Divine Order” (*T. C. R.* 65; *H. D.* 279; *H. H.* 30, 454; *L. J.* 9), and since all order in the universe is Divine Truth, man was created a form of Divine Truth. (*A. C.* 8200; *T. C. R.* 224.)

Man was made by Divine Truth, because all things of man refer themselves to the understanding and the will, and the understanding is the receptacle of the Divine Truth, and the will of the Divine Good; hence the human mind, which consists of those two principles, is nothing else than a form of Divine Truth and Divine Good, spiritually and naturally organized; the human brain is that form; and since the whole man depends on his mind, all things that are in his body are appendages, which are actuated by and live from those two principles.—*T. C. R.* 224.

Man is Divine Order in form—in a form which originates in Divine Truth from Divine Good. His instruction, in order to be accommodated to his form, must needs have a like origin. The Word is the Divine Truth itself, which presents to man its own Essence in the two Commandments—“Thou shalt love the LORD above all things” and “Thou shalt love thy neighbor as

thysself." The Divine Truth, as revealed from the Word to the New Church, presents the life of heaven as the spiritual embodiment of its essence. In the life of heaven the contents of the Commandments, which are a summary of the Word of Life, are presented objectively to the mind of the child as of the adult. And the heavenly life has its corresponding forms, greatest and least, in every human form of existence, therefore in every child. Consequently there is a general and also an individual conformity in every man and every child to the general and individual form of heaven, which must be borne in mind; for both are from the Divine Truth or the Divine Good of the LORD.

Pursuing our investigations on the principle hitherto kept in view, of accommodating methods to the Divine by deriving them from the Divine Order, the following important Doctrine next claims our consideration :

The intellectual in general is the visual of the internal man, which sees from the light of heaven, which is from the LORD, and what it sees is all spiritual and celestial. But the sensual in general is of the external man; here, the sensual of sight, because it corresponds and is subordinate to the intellectual. This sensual sees from the light of the world, which is from the sun, and what it sees is all worldly, corporeal, and earthly. There are in man derivations from the intellectual, which is in the light of heaven, to the sensual, which is in the light of the world; were there not, the sensual could not have any life, such as the human. The life of the sensual man is not from

this, that he sees from the light of the world, for the light of the world has in it no life ; but from this, that he sees from the light of heaven, for this light has life in it. When this light falls with man upon the things which are from the light of the world, then it vivifies them, and causes him to see the objects intellectually, thus as a man. Hence man, from the scientifics which have arisen from the things that he has seen and heard in the world, thus from those which have entered by sensual things, has intelligence and wisdom, and from this civil, moral, and spiritual life.

As to the derivations in particular, they are such with man that they cannot be briefly explained. They are steps as of a ladder between the intellectual and the sensual, but no one can comprehend these steps unless he knows that they are most distinct one from the other, and so distinct that the interior ones can exist and subsist without the outer ones, but not the outer ones without the interior ones. . . . The life of the man which is from the Divine of the LORD passes by these steps [or degrees] from the inmost to the last . . . and because with man there is a connection with the Divine, and his inmost is such that he can receive the Divine, nor receive only, but also appropriate to himself by acknowledgment and affection; thus by a reciprocal; therefore man, because he is implanted in the Divine, can never die; for he is in the eternal and infinite, not only by influx thence, but also by reception.—*A. C.* 5114.

Since, then, the intellectual is that by which the internal man sees, and he thus sees in the light of heaven, that is, from the LORD, it follows that unless the two primaries, the LORD and heaven, be implanted, the child can never see intellectually by means of or into the sen-

sual. He must, therefore, be taught to adore the LORD as the Divine Man, and to love Him as the Maker of all things, and to love his neighbor—that is, to treat his companions well.

Again, since man is so created that he can receive the Divine in his inmost, and thence in his derivatives in order, he, by means of these, which are steps, can return from the outermost to the Divine—from the world to the LORD. The formation of these steps is the great problem of New Church education. New Church teachers are to prepare vessels for the reception of the Divine influx which descends by derivations or steps. The idea of the LORD must be implanted in the inmost in order that it may descend to the outermost, and thus lead man back to a conjunction with the Divine by acknowledgment and affection. From this will arise in its fullness the idea that “Man was born that he may become spiritual” (*T. C. R.* 607); that he “was born not on account of himself, but on account of others; that is, that he should not live for himself alone, but for others” (*T. C. R.* 406; *A. C.* 1103); that he “is never born on account of any other end than that he may perform uses.” (*A. C.* 1103.)

To carry out the universal ends of education which meet us practically in the quotations just adduced, the following will be found to be the mediate ends, causes, or means which lie in the constitution of man by creation:

1. Man is a spirit existing in a natural body in the world, and is a form or organ recipient of life from the Creator.

2. There are two receptacles of life in man, one for the will and another for the understanding, which receptacles at birth are not will and understanding, but faculties. (This distinction is of the greatest importance.)

3. By instruction in the widest sense of the term, these faculties are made will and understanding, and man from being an animal becomes, or is made, a man.

4. This making of man from an animal is reformation and regeneration, for which he is to be prepared by instruction and education, and this preparation is the great work, given to parents and teachers.

To make these points clearer, consider them in the light of Doctrine:

Man is born an animal, but is made a man.—*D. L. W.* 270.

Man when born is a brute more than any animal, but he becomes a man by instructions. As these are received, his mind is formed, from which and according to which man is man. . . .

Man is in so far a man as he speaks from sound reason and regards his abiding in heaven, and he is in so far not a man as he speaks from perverted reason and regards only his abiding in the world. Still, the latter are men, but not in act but in potency, for every man enjoys the power [potency] of understanding truths and willing good, but in as far as he does not will to do good and understand truths, he can in externals counterfeit a man and ape him.—*T. C. R.* 417.

Man has two faculties which become will and understanding, in order that he may be an organ of life. The will is made a recipient of good and the understanding of truth. When this is the case the very esse of his life is in the will, and the existere in his understanding. (*D. W. in A. E.* ii, v.)

As man in particular is born "more a brute than any animal," so that an infant is a wild animal, within which however is a human internal, so also man in general, the human race, was born in like condition. The men of the Most Ancient Church lived like "wild animals [*feræ*]" (*A. C.* 286), of good disposition, but untamed and undomesticated. They knew not what evil was, but were born into a certain light of science and intelligence into which they should shortly come. They at first crept like quadrupeds, but with the inseeded endeavor of standing erect on their feet so as to look up to heaven. (*D. P.* 275; *E. in U.* 49.) Not being imbued with hereditary evil, in fact, not knowing what "evil" means, the rational was with them born immediately from the marriage of the celestials of the Internal Man with his spirituals; and by the rational, the scientific was born. (*A. C.* 1902.)

The term *fera* applied to them in the Writings "signifies spiritual good." (*A. C.* 774.) It therefore involves something better than a wild beast, for "in the Hebrew language it signifies an animal in which is a living soul [חיה]" (*A. C.* 774), as with man.

Fera is used in a two-fold sense in the Word: for those things with man which are alive, and for those which are dead. The reason of its being used for those that are alive, is that this word in the Hebrew tongue signifies something living [חיה]. But because the Most Ancients in their humiliation acknowledged themselves to be wild animals [*feræ*], hence by this word also those things with man were signified which were dead.—A. C. 841. (See further on the word *fera*, A. C. 907, 908, 803, 194, 1006, 272, 1029, 1030, 3696, 4729, 5113, 5536, 9174, 9182, 9276, 9335.)

Feræ (wild beasts) in the Word signify affections of truth and good, for the expression from which they are named and called, in the original tongue, signifies life. For *fera* in that language is called *Chayah*, and *Chayah* [חיה] signifies life, and in the affection of truth and good is the spiritual life itself of man, wherefore when *fera* in the good sense is named in the Word it is rather to be rendered *animal*, which signifies a living soul [the Latin word *animal*, from which is our English word, being derived from *anima*, which means the soul]. But when *fera* is used in this sense, then the idea which adheres to the word *fera* in the Latin tongue [or to the expression “wild beast” in the English language] must be entirely laid aside, for to the expression *fera*, in that tongue, adheres the idea of something wild [*ferus*] or ferocious [*ferox*], thus an idea of something sinister and evil. It is different in the Hebrew tongue, where *fera* signifies life, and in general a living soul or *animal*.—A. E. 388.

The life of the first men was evidently that of mere animals, the life of the corporeal man, of life in the lowest degree, that degree of the mind in which the facul-

ties of will and understanding had their form in appetites and instincts. In this wild animal there was a living soul, from which existed germs and possibilities that developed into the degrees of the human mind, where will and understanding successively opened in sensual, natural, rational, and spiritual-natural and celestial-natural life.

The corporeal state of life of the first men, which consisted in appetites and instincts, is treated of in *Genesis* i, 2:

“And the earth was vacuity and emptiness, and thick darkness upon the faces of the abyss, and the Spirit of God brooding upon the faces of the waters.”—Man before regeneration is called an earth vacant and empty, also soil or ground in which nothing of good and truth is inseminated.—*A. C.* 17.

“The love into which man was created is the love to the neighbor.” (*D. P.* 275.) This love was given by the LORD to this man-animal. The state of men in the beginning was like that of the infant at the present day. In children the love of the neighbor is developed by their being taught to treat their companions well. But there is a difference between the first man and infants now. *Then* man had an upward tendency to heaven. (*D. P.* 275.) *Now* the inherited tendency and disposition of man (*D. L. W.* 270) is downward to hell. Innocence in children is no actual state of life; it only represents the state which man is to attain by regenera-

tion. In the first ages influx and perception were the means of making a man out of the animal. *Now* instruction and education, beginning on the lowest plane, are the means. The formation of the perfect man of the Most Ancient Church required many ages, for it was a work of successive changes of state in the race, as in the individuals. It is not revealed how long the men of this Church remained corporeal, but as the LORD was forming the celestial heaven in its various degrees, we may suppose that many passed from the earth in that state, so as to form the sensual-corporeal degree of that heaven. The first step in the regeneration of the race was a condition of good sensual affections and thoughts. These sensual men also went into the other world to form the natural-sensual plane of the celestial heaven. By the delights of the senses, the first men were led to the natural plane, out of this to the rational, then to the spiritual and celestial. The first steps toward evil must have come from the influences of the corporeal-sensual spirits in the World of Spirits, who, being ignorant of any interior idea of the LORD, might without any evil intention turn the thoughts of the man of the celestial age away from the LORD as the All of life, toward self, by suggestion. This thought in time became evil by being cherished, and loved, and ultimated in act.

With the man of the Most Ancient times the first movings of conscious life undoubtedly had their origin.

in the beginnings of conjugal love. This love grew out of the relation of the regenerating man of that day to the LORD and became the essential love of the man of the Most Ancient Church. In this love the Divine Love of the LORD to the human race was made real and actual, and from this love sprang the parental love, and with it an idea of the Creating Wisdom of the Divine Love. From these loves and the ideas formed by them would necessarily proceed a third class and series of ideas, having their centre and beginning in the LORD as the Preserver of all things. In this idea—that all life and light, both spiritual and natural, were from the LORD alone and that man had nothing of himself and was nothing of himself—is expressed the central Doctrine of life of the Most Ancient Church.

In the progressive regeneration by which the man of that day came into the life of this Truth were formed and opened the various degrees of the human mind, and the man-animal of the first state of creation became the man of that state concerning which it is said: “And the LORD saw all that He had made, and behold, it was very good.”

The idea of the LORD as a Giver is a first idea growing out of the unconscious into the conscious life of every child, from the relation to its parents, and this idea should be strengthened and enforced by the teaching that all things of life are the LORD's gifts, even the

parents and teachers. The LORD is the Creator and the Giver of all. This Truth ought to be implanted as a first of the remains necessary to regeneration, and on the quality and quantity of which regeneration depends.

There is nothing connate with man, except the *faculty* of understanding and the *inclination* to love. (See *T. C. R.* 70.) These constitute the “something spiritual,” by which man is distinguished from brute animals. (*D. P.* 275.) On this point Doctrine teaches:

From this, that the Divine Essence Itself is Love and Wisdom, it is that man has two faculties of life, from one of which he has Understanding, and from the other Will. The faculty from which is the Understanding, derives all it has from the influx of Wisdom from God, and the faculty from which is the Will derives all it has from the influx of Love from God. Man's not being justly wise, and not loving justly, does not take away the faculties, but only closes them up [*includit illas*], and, so long as it closes them up, the understanding is indeed called understanding, and the will is likewise [called will], but still, essentially, they are not so; wherefore, if those faculties were taken away, all the human would perish: which is to think, and from thinking to speak and to will, and from willing to act. Hence it is evident, that the Divine in man resides in those two faculties, which are the faculty of being wise, and the faculty of loving; that is, that he is able.—*D. L. W.* 30.

Man is a receptacle of God, and a Receptacle of God is the image of God, and because God is Love Itself and Wisdom Itself, man is a receptacle of these, and the Receptacle becomes an image of God as it receives Man is born into no

science, that he may be able to come into all, and progress into intelligence, and by this into wisdom ; and he is born into no love, that he may be able to come into all, by the applications of the sciences from intelligence, and into love to God by the love to the neighbor, and thus be conjoined to God, and by it become a man, and live to eternity.—*T. C. R.* 48.

The term “ faculty ” is defined in the Writings in two senses. In the *first*, faculty is an active force, and thence a power ; or, as applied to the mind, something original, natural ; something to be formed. In the *second* sense, faculty is used to designate ability to receive, or receptibility. (*A. C.* 6148.)

The faculties of will and understanding always exist, even with devils and satans. They are not man’s, but the LORD’s with man. Man cannot destroy them, but he can close them up. Into them the LORD flows immediately.

Man is not born a science, like a beast, but he is born a faculty and inclination—a faculty to know, and an inclination to love ; and he is born a faculty not only to know, but also to be intelligent and wise ; and he is also born a most perfect inclination, not only to love the things which are of self and of the world, but also those which are of God and of heaven. Consequently, man is born an organ, which only lives by external senses, and at first by no internal ones, for the reason that he may successively become a man, at first natural, afterward rational, and at length spiritual. This could not be done, if he were born into sciences and loves, like beasts ; for connate sciences and affec-

tions end [or finite] that progression; but connate faculty and inclination end [or finite] nothing. Wherefore, man can be perfected in science, intelligence, and wisdom to eternity It is impossible for man to take any science from himself, but he must take it from others, since no science is connate with him; and since he cannot take any science from himself, neither can he take any love, since, where there is no science, there is no love; science and love are inseparable companions, nor can they be separated any more than will and understanding, or affection and thought, yea, no more than essence and form. Wherefore, as man takes science from others, so love adjoins itself to it as its companion. The universal love, which adjoins itself, is the love of knowing, of understanding, and of being wise Man is born into the inclination to love, and thence into the faculty to receive sciences, not from himself, but from others, that is, through others. It is said through others, because these do not receive anything of a science from themselves, but from God.—*C. L.* 134. *T. C. R.* 48.

The first knowledge, called forth by the universal love of knowing, enters through the senses, and according to the genius of the infant, one or the other sense may be the medium of this first science.

That man has no connate ideas, may evidently appear from this, that he has no connate thought, and where there is no thought there is no idea; for one is of the other, reciprocally. This may be concluded from infants newly born, that they cannot do anything but suck and breathe. That they can suck is not from anything connate, but from continual suction in the mother's womb; and that they can breathe is because they live,

for this is a universal of life. The very senses of their body are in the greatest obscurity, and from this they emerge successively by means of objects; in like manner, their motions [are acquired] by habits. And successively as they learn to lisp out words and to sound them, at first without any idea, there arises something obscure of phantasy, and as this grows clear, there is born something obscure of the imagination, and thence of thought. According to the formation of this state, ideas exist, which, as was said above, make one with thought; and thought from none increases by instructions. Wherefore men have ideas, yet not connate, but formed, and from these flow their speech and actions.—*T. C. R.* 335.

Thus is taught the order of progression in the development of the mind. Phantasies are the first beginnings of ideas; a child cries for the moon or tries to catch a sun-beam. These beginnings become ideas, when the child can connect things together in series. First is the phantasy, then, by degrees, come ideas less fallacious and obscure; finally, thoughts, and from these speech and action. An idea is the image of the thing itself in the mind. Ideas come slowly. Inasmuch as the first five years of a child's life is the age of phantasy, fallacy, and obscurity of thought, where the LORD is doing the work of storing up remains and preparing the mind for ideas, no systematic *instruction* should be begun during that age. In these years and in succeeding years of childhood up to the time when a person can decide between right and wrong, the faculties of will and under-

standing are being formed; and are, therefore, as yet not predicable of the person.

Of these faculties Doctrine teaches further:

All of the life of man consists in the faculty that he can think and that he can will; for if the faculty of thinking and of willing is taken away, nothing of life remains; and the verymost of life [*ipsissimum vitæ*] consists in thinking good and willing truth, as also to will that which one believes true.—*A. C.* 4151.

The faculty of receiving good comes from good, that is, through good from the LORD. For unless the good of love inflowed from the LORD, no man would ever have the faculty of receiving truth or good. The influx of the good of love from the LORD makes all things within man to be disposed to reception. . . . The faculties of receiving truth and good are in man immediately from the LORD, nor does any help to acquire them for himself come from man; for man is always kept in the faculty of receiving good and truth; from that faculty he has understanding and will.—*A. C.* 6148.

In the heavens there are three things that succeed in order; namely, the celestial, the spiritual, and the natural. The celestial makes the inmost heaven; the spiritual the middle heaven; and the natural proceeding from the spiritual the ultimate heaven. These same three things are in man, and in him they succeed in like order as in the heavens (for the regenerated man is a heaven in the least form corresponding to the Greatest One), but the faculties receiving them are called the Voluntary, the Intellectual, and the Scientific, from which is the cogitative or imaginative of the external or natural man. The voluntary receives the celestial or good; the intellectual receives the spiritual or truth thence; and the scientific, which makes the

intellectual of the natural man, closes them [*concludit illas*]. In the Word the voluntary is signified by the "weaver" . . . because the voluntary inflows into the intellectual and weaves it, even so that the things in the intellectual are textures from the voluntary; for what the voluntary wills, this it forms so that it appears to the sight in the intellectual, that sight is thought.—*A. C.* 9915.

(See further on the two faculties *D. L. W.* 30, 240, 264, 267, 162, 266, 425; *T. C. R.* 658, 70; *A. C.* 5527, 3820, 9648.)

Man is thus a mere organ of life. (*T. C. R.* 362, 364, 470, 504.) An organ is an instrument by which something can be done, or a condition which renders possible the manifestation of a faculty; a condition so organized, *i. e.*, arranged and ordered, that it can become an agent, be acted upon, re-act, co-act, and thus bring into effect an end or a purpose. In this sense man is an organ of life.

Life is the activity of the Divine Love. Man, therefore, is an instrument or organ of this activity. He is such an organ both spiritually and naturally. And to the end that he may be such an organ there are in his spiritual (or internal) and in his natural (or external), by creation, the two faculties of life, from the one of which he has understanding, and from the other, will.

These two faculties of acquiring knowledge or intelligence, and of loving, become rationality and liberty. The faculty of acquiring knowledges, when formed, is rationality; and the inclination to love grows into liberty.

By the one he may *understand* what is true and good, by the other he can *do* what is true and good.

Man's position in the spiritual world is essential to the formation of these faculties. Their formation involves the extremest care and delicacy in protecting them from injury. They require the most tender dealing, and should be kept under a wise affection—not subjected to hard reason, but to a firm yet tender affection.

The influx of the Divine Wisdom develops the faculty of the understanding; but the inclination to love is developed by the LORD's love, the influx of which is universal. There is no such thing as more or less influx. The influx from the LORD is constant and the same with all, but its reception varies.

The two faculties are the Divinely given ability to grow wise and to love. They exist by creation and are preserved perpetually with man by influx from the LORD. Taken together they make man an organ recipient of the Divine and thus conjoin him to the LORD. For, be it borne in mind, faculty is receptibility—ability to receive—and though at first in germinal form, it can be increased indefinitely.

Instruction must first be in-forma-tion, and afterward successive formation. From a state of potential understanding and willing, man comes gradually into a state of actual understanding and willing: This is formation. In the proportion that the infant-man passes grad-

ually and slowly out of the animal state of his birth, he comes more distinctly into the human state, or the state of man. This entire formative period is the period of the instruction and education of the child, and is the period with which parent and teacher are concerned. During this period, man actually acquires sciences, and the beginnings of intelligence and wisdom, and his inclination to love develops into actual loving.

Reckoning the average life of man at eighty years, one-fourth of this time is devoted to his instruction and education—his preparation to be a man. Any curtailment of this time is an injury to the future, the real, man. For this reason a child should not be forced to do a man's or a woman's work before it reaches adult age. And what is true of the whole period of instruction and education in general, is true of all the lesser periods of the child's life in particular; parent or teacher must not anticipate by forcing the natural development of the child's mind. The child is not a man, but it is gradually becoming a man.

Rationality and Liberty, when formed, constitute the understanding and the will. In their formation the co-operation of the two worlds—the spiritual and the natural—and of many beings in both worlds, is necessary. From his organization man is a subject of the two worlds, and the Divine Providence places him in the midst between heaven and hell.

There are two faculties from the LORD with man, by which man is distinguished from beasts. One faculty is, that he can understand what is true and what is good; this faculty is called Rationality, and it is the faculty of his understanding. The other faculty is, that he can do the true and good; this faculty is called Liberty, and is the faculty of his will. For man can, from his rationality, think whatever he pleases as well for God, as against God; and for the neighbor and against the neighbor; and he can also will and do what he thinks; but when he sees evil and fears punishment he can from freedom desist from doing [it]. From these two faculties man is man, and is distinguished from beasts. These two faculties are man's from the LORD, and are continually from Him, nor are they taken away from him; for if they were taken away, his human would perish. In these two faculties the LORD is with every man, with the evil and with the good; they are the LORD's abode [*mansio*] in the human race; hence it is that every man, the good as well as the evil, lives to eternity. But the LORD's abode is nearer with man, as man, by means of those faculties, opens the higher degrees; for by their opening he comes into the higher degrees of love and of wisdom, thus nearer to the LORD. From this it may appear, that as those degrees are opened, man is in the LORD and the LORD in him.—*D. L. W.* 240.

Clearly, then, it is most important to the future man, that during infancy and childhood the training of the faculties which may become rationality and liberty shall be most orderly and careful. The doctrine just quoted shows how the faculty, as a mere ability, becomes an understanding formed, and a love formed, which give to man

rationality and liberty. These cannot exist with man until he has passed through the formative period, which, on an average, covers a space of twenty-one years. To train the understanding is a comparatively easy matter, but to educate the will is most difficult, and yet it is most important to the child.

In punishing a child the idea should be impressed upon its mind that evil spirits have been leading it on to wrong-doing, only too glad that the child has allowed them to be with it, and now they delight in the fact that the child is being punished. The child should be taught that in giving way to the influence of evil spirits it goes to the punishment, not the punishment to the child.

Spiritual equilibrium in its essence is freedom, for it is between good, which is from heaven, and evil, which is from hell, and between the true and the false, and these are spiritual; wherefore to be able to will good or evil, and to think the true or the false, and to choose one in preference to the other, is freedom. This freedom is given to every man from the LORD, nor is it ever taken away. In its origin it is indeed not man's but the LORD's, because it is from the LORD, still it is given to man with life as his own. And this for the reason that man may be reformed and saved, for without freedom there is no reformation and salvation. — *H. H.* 597.

(See further on the subject of Rationality and Liberty *D. L. W.* 264, 425, 116, 258.)

Liberty and rationality are not man's but the LORDS with man. They *appear* to be man's, but he has no

right to claim them. The good he chooses is not his, neither is the evil. If man claims his proprium he can never get rid of it. Evil spirits love to hold man in the idea that he owns his evils, or has appropriated them. Thus they keep possession of him, and he cannot shake them off.

Man has the two faculties of Liberty and Rationality, in order that he may become spiritual, which is to be regenerated. For it is the love of man which becomes spiritual and is regenerated, and this cannot become spiritual or be regenerated, unless it knows by its understanding what is evil, and what is good, and hence what is true and what is false. When it knows these, it can choose the one or the other; and if it chooses good, it can by its understanding be informed of the means by which it can come to good. All the means by which man can come to good are provided. To know and understand these means is from *Rationality*, and to will and do them is from *Liberty*; for Liberty is to will, to know, to understand, and to think them.

. . . But it is to be known that both faculties, Liberty and Rationality, are not man's, but that they are the LORD's with man, and that they cannot be appropriated to man as his, also that they cannot be given to man as his, but that they are continually the LORD's with him; and yet that they are never taken away from man. The reason is that man cannot be saved without them, for he cannot be regenerated without them; wherefore man is instructed by the Church that he cannot think of himself nor do good of himself. But since man perceives not otherwise than that he thinks truth of himself and does good of himself it is evidently manifest that he ought to believe that

he thinks truth as of himself and that he does good as of himself; for if he does not believe this, then he either does not think truth and does not do good, and so has no religion; or he thinks truth and does good from himself, and then he ascribes to himself what is Divine.—*D. L. W.* 425. (See also *n.* 116, 258; *H. H.* 597.)

This feature of the LORD's government of man: granting him a freedom which appears to be his own, while in reality it is not his own, but his only *as* his own, should be a guide in the government or training of children. They should gradually be led and trained to do things as of themselves, in freedom. They should be under constant supervision; what they do, both good and bad, should be seen by parent or teacher, but still not *all* wrong-doing need be specially noticed; the government should be felt only when restraint is seen to be necessary. The LORD keeps a constant watch over man, continually leading and guiding him, but man does not feel this guidance; he imagines himself to be in entire freedom, even restraint and punishment appear to him to be avoidable. So the child, though it has no liberty of its own, should be trained to have it *as* of itself, and when doing wrong ought to be led to force itself to desist from it. (*A. C.* 1937.) When the child's desire for evil becomes overmastering, then it will be well to cause restraint to be felt. In the government of a child, this truth must be borne in mind, that

so far as man partakes of his hereditary and thence is in self-love, the doing of evil constitutes his very life ; and were he not permitted to be in evil, he would have no life—consequently he would have no life were he not left in freedom to do as he chooses.

This freedom is necessary that man may be reformed, regenerated, and saved. All human beings born at this time have hereditary tendencies to evils of every kind. Evil predominates, since man is inclined downward. Love of the neighbor has been perverted into hatred of the neighbor, and love of the LORD into hatred of the LORD. Out of this evil state of love, man is to be brought into a good state of love. But he cannot love unless he have liberty to hate. Hence the necessity of man's being placed *between* heaven and hell. Here with head bent down toward hell, he is nevertheless in a condition to receive life from heaven, and as he gradually comes into true liberty from the LORD, he turns his head and then his face upward and stands erect. If, however, he favors the influences from hell, he continues to direct his face thither until his head is below and his feet are above. Were man at once lifted out of the middle plane, the more interior evils would not be excited, and he would not come into temptations. Hence is he kept under the influences of hell. By continuing between good and evil he may learn what is spiritually good. He cannot be compelled to good,

since that which is induced by compulsion does not adhere, but he may compel himself to fight against evil and do good. (*A. C.* 1937.) Spiritual good can only be appropriated by man in a state of freedom, and hence has he conjunction mediately with heaven by spirits in the world of spirits, and with hell similarly. (*H. H.* 599, 609.) This mediate conjunction changes in quantity and quality as man progresses in life. From infancy to old age there is a general change of man's affections which causes appropriate changes in his situation in the world of spirits. (*T. C. R.* 476.) These changes are common to all men from infancy to boyhood, from boyhood to manhood, from manhood to old age. Besides these general changes, there are particular changes with every man, according to his ruling love, according to the thought formed, and according to the influences of circumstances.

Man cannot be reformed unless he has freedom, because he is born into evils of every kind, which, nevertheless, must be removed that he may be saved. They cannot be removed unless he sees them in himself, and acknowledges them, and then does not will them, and finally is averse to them; only then are they removed. This cannot be done, unless man be in good and in evil, for from good he can see evils, but not from evil goods. The spiritual goods which man can think, he learns from infancy from the reading of the Word and from preaching; and moral and civil goods from life in the world. This is the first [reason] why man should be in freedom. The other is, that

nothing is appropriated to man except what is done from an affection which is of love; other things may indeed enter, but no further than into the thought, and not into the will, and what does not enter even into the will of man, does not become his, for thought derives what it makes its own, from the memory, but the will from life itself. Nothing is ever free which is not from the will, or, what is the same, from the affection which is of love; for whatever a man wills or loves, this he does freely. Hence it is that the freedom of man and affection which is of love or of his will are one. Therefore, also, man has freedom, in order that he may be affected with truth and good, or love them, and they thus become as his own. In a word, whatever does not enter in freedom with man, does not remain, because it is not of his love or of his will, and the things which are not of the love or of the will of man, are not of his spirit, for the *Esse* of the spirit of man is love or will. It is said love or will, since what a man loves, he wills — *H. H.* 598.

Things remain with man only when they enter by delights. Whatever is stored up through delight or affection, remains deeply inrooted, and whenever the delight returns the knowledge does; and when the knowledge, the delight. In the prevailing systems of the day where learning things *verbatim* is held to be of paramount importance, a mere memorizing is encouraged which is artificial, and being unaccompanied by delight does not penetrate further than the thought. It does not reach the will, and therefore does not become the child's own, and abide. It is not difficult to teach a child scientifics so that they will remain. The mere love of knowing,

when properly treated, will carry a child through a lesson; the teacher always has this help. But the teacher must have a thorough knowledge of the subject in hand and be fully interested in the lesson himself; his sphere of concentrated affection and thought will effect much with the child.

When spirits come to man they enter into his memory and thence into all his thoughts. They are not aware that they are present with man, but they imagine that his thoughts are theirs. He is held in his own life by evil spirits and withheld from it by good spirits, and through the agency of the two he is placed in equilibrium. Being in equilibrium, he has liberty, and can be withdrawn from evils and inclined to good. (*H. H.* 292-3.)

Such spirits are adjoined to man, as he himself is as to affection or as to thought, but good spirits are adjoined to him by the LORD, but evil ones are invited by the man himself. But the spirits with man are changed according to the changes of his affections, hence one kind of spirits are with him in infancy and others in boyhood, others in adolescence and youth, and others in old age. In infancy spirits are present who are in innocence, thus who communicate with the heaven of innocence, which is the inmost or third heaven. In boyhood spirits are present who are in the affection of knowing, thus who communicate with the ultimate or first heaven. In adolescence and youth those are present who are in the affection of truth and good, and hence in intelligence, thus who communicate with the second or middle

heaven. But in old age spirits are present who are in wisdom and innocence, thus who communicate with the inmost or third heaven. But this adjunction the LORD brings to pass with those who can be reformed and regenerated. It is otherwise with those who cannot be reformed and regenerated; to these, good spirits are also adjoined, that by them they may be withheld from evil as far as it is possible.—*H. H.* 295. (See also *A. C.* 2303, 3183, 5342, 1555, 1495, 6751, 5126, 5127, 2306–2309; *A. E.* 803.)

This explains why some children cannot be reached in the same manner as others. What is done with some, with others will be of no effect because they “cannot be reformed and regenerated.” It is, therefore, necessary to recognize the individual child, and not treat all children alike, or in mass. To do this it is well to observe carefully what use the child makes of what it learns; from this the affections of the will may be known. Hence are these two things essential in teaching: a clear idea of the subject to be taught, and as thorough a knowledge of the child as possible.

But the Doctrine just quoted from *Heaven and Hell* continues:

Man is governed through spirits by the LORD, because he is not in the order of heaven, for he is born into evils which are of hell, thus altogether contrary to Divine order, wherefore he must be brought back into order, and he cannot be brought back except mediately through spirits. It would be otherwise if man were born into good which is according to the order of heaven; then he would not be governed by the LORD through spirits, but

through order itself, thus through common influx. Man is governed through this influx as to the things which proceed from thought and will into act, thus as to speech and actions, for these both flow according to natural order; with which therefore the spirits who are adjoined to man have nothing in common.—*H. H.* 296. (Read also *H. H.* 297.)

Thus, if man were not evil, the government would be by influx into his will, disposing him to good. As it is, the LORD uses spirits to govern men on earth—by evil spirits He holds man in his evils, and by good spirits He withholds him from his evils. By both He holds man in freedom; and, indeed, He holds man in this state for the purpose of reducing him to order by bringing him under the power of truth.

Hence, in the education of children respect must be had to their position in the world of spirits, and therefore also to their associations with children and others on earth. There is a general change of consociation with the spirits in the other world, due to the general changes of life or changes of state consequent on growth and development. These changes are not dependent upon particular or individual stages, though these are *in* the general.

In infancy, the period of the innocence of ignorance, which lasts until about the age of five years, children should be kept in the sphere of good affections and innocence, and everything that would injure the state of

innocence should be kept away. Their surroundings and companions must be carefully watched. Great mischief to children at this time arises from spheres; from the exciting, impatient, or otherwise unheavenly spheres of parents or playmates, companions and servants, and also from the spheres of things. Children cannot as yet be in real evil, for the hereditary is not excited into activity in early infancy. Loving and gentle treatment of children leads them to act lovingly and gently toward their playmates and is a means of storing up in them remains of good. This use to them is strengthened and extended by surrounding them with natural forms and objects which are innocent, harmless, tender, harmonious, with whatever is orderly, good, and beautiful. This is not to be done with any idea of stimulating them, but because it is orderly and good, and hence in keeping with their spiritual associations. Things harsh and harmful, even pictures of serpents, ferocious beasts, and the like, should be kept out of their sphere. Since they are at this time in communication with angels of the inmost or third heaven, the heaven of the innocence of wisdom, parents and teachers should carefully study the life of these angels as unfolded in the Writings, so that they may do no injury to the influx from them, but, on the contrary, intelligently and rationally co-operate with them in the LORD'S work of storing up remains of innocence.

It does not seem best at this early age to impart to children systematic instruction, but rather to allow them to absorb through the senses and the whole body what is necessary for their proper development, and to this end also is it requisite to look well to their surroundings. For, as is evident from *True Christian Religion* (n. 335), infants form habits by means of objects which are presented to their senses. Being surrounded with orderly, beautiful, soft, pleasant, tasteful, odoriferous things, they absorb, sponge-like. No need of training here.

But as the child passes the fifth year and goes on to the seventh, it must be prepared by certain general instruction for the age of boyhood, when systematic instruction should begin. Now, when the child begins to "want to know," and is associated with spirits connected with the first or lowest heaven, angels from the middle heaven flow in according as knowledges are formed through the influence of angels from the first heaven. Thus the mediate degree is built up from the highest by lowest into mediate. This is the order of formation. The first idea must be that of the LORD as Doer and Giver. This will come naturally in the ordinary conversation with the mother. The instruction must include the LORD as the Divine Man and the literal sense of the Word, with such explanations as the child can receive, the genuine truths of Doctrine, also, in conversations, the general forms of science, and the means

of acquiring knowledge, as drawing, writing, and the like.

Thus the senses will gradually be developed, being trained to note and observe things, and to be open to the acquisition of ideas. The fundamentals of all spiritual science and of all natural science should be imparted during this age.

The third period, beginning about the twelfth or fourteenth year, is the stage in which the affection of science is developed out of the affections of the senses. The instruction begun in the preceding period must be continued. But now the child is no longer merely inquisitive or inquiring; the rational is beginning to be formed; there is a desire to understand what is taught, questions are asked, and something rational is seen in the answers. Children should be encouraged to ask questions, so that they may be instructed how to ask them and when to ask them; and be guarded against forming habits of mental indolence. They need to learn to see, hear, and discover things for themselves, to conclude and to think for themselves.

To form the rational rightly, the truth must be taught as revealed by the LORD. The internal sense of the Word cannot as yet be fully taught, but as much of it should be communicated as the child can understand. Things of correspondence should be taught by presenting effects with their causes. History is very

valuable to develop the rational; all that refers to the religions of the earth, mythology, language, laws of government, theories of science, and of philosophy likewise.

The adult age is thus finally reached, where the affection of truth reigns.

In all these ages the studies should be kept up with an object, and that object, *use*; this is the good with which the affection for knowing is united in marriage, and affections will spring thence to delight and to stimulate to renewed efforts to know.

What has been said concerning the instruction in the various periods is of the mediate operation of the LORD in man's regeneration. But the LORD's government of man is both mediate and immediate. During all these periods, therefore, He inflows immediately into man's forming faculties and disposes them to receive what flows in mediately. Thus a marriage takes place between the two influxes in the interiors of man, resulting finally in actual marriage in externals. The marriage in the interiors first appears in man as a disposition or delight in doing or learning. Delight is operative in every stage to receive the things which ordinate the sensual and rational. Thus the LORD leads man to acquire more and more truth; man's rationality and liberty are gradually formed, and then he has in him the real human, he becomes truly a man. This process goes on

continually. Man may interfere, as he often does, but he can never entirely stop it.

On the subject of immediate and mediate influx consult *Heaven and Hell* (n. 297), *Arcana Cœlestia* (n. 6063, 6307, 6472, 9682, 9683, 6058, 6474, 6478, 8717, 8728, 5147, 5150, 6473, 7004, 7007, 7270).

Although man *is* not life, but a mere organ of life, he nevertheless *has* life, not his own, but *as his own*, by perpetual influx from the LORD. There is with him a receptibility of life, consisting in this faculty of acquiring science, intelligence, and wisdom, and in the inclination to live good. By this receptibility man has also the faculty of *feeling* what inflows from without *in himself as his own*, and likewise of producing what so feels *from himself as his own*. What he so produces is imputed to him as his. (*T. C. R.* 362.) This is for the sake of gifting him with *free determination*, which consists in a free choice from among the things he has learnt and felt of whatever will promote his good, or of whatever he will regard as promotive of his good.

This points clearly to the double duty of the educator of first imparting a knowledge of things true and good, and of then training the growing understanding to choose rightly the things that shall make for essential freedom. This training involves the formation of man's rational by the Truth, from which he may think truly and conclude justly. (*A. C.* 2094, 2524, 2557 ; *H. H.* 309, 455, etc.)

Because the LORD alone is Truth, such a formation of the rational or of free choice will be a turning of the mind to the LORD or to all Divine Truth. From this man will take little or much according to state or receptibility. As all Divine Truth inflows and is present, it is evident that in all things from God are all things of God, and therefore that the very inmost of all genuine free choice or free determination is the idea of the *allness* of the Divine, *i. e.*, of the infinity of the Giver of Truth, of the infinity of His gifting, and of the infinity of His gifts. (*T. C. R.* 364.) This idea places at the very core of man's thinking and choosing the essence of all freedom, which is nothing else than *infinity*, predicable only of the Divine Love and Wisdom, and not admitting of any idea of limitation. The recognition of the infinity of all the Truth when established in the reason with man constitutes the very form of free determination or choice, and is the essence of man's freedom from the infinity of the Divine Good.

There can be no limitations at the sources or fountains of life and existence. Hence, in the formation of the human in man, in his rationality and liberty, the true beginning is in Revelation. At every step of this synthetic formation, analysis, by its apparent limitations and ultimations, performs the work of fixing and confirming what enters from the Divine, and by degrees the mind is established in the Truth that "in God infinite things are one,"

and to think in every thought that in every one thing of nature there are indefinite things, indefinite forms and uses, and in every one thing of the Spiritual and Divine there are infinite things of love and wisdom and use. In this idea is full freedom of thought, feeling, and determination.

The heat and light proceeding from the LORD as a sun, contain in their bosom all the infinities that are in the LORD; the heat all the infinities of His Love, and the light all the infinities of His Wisdom, thus also to infinity all the good which is of Charity, and all the truth which is of Faith. The reason is, because that Sun itself is present everywhere in its heat and in its light; and that Sun is the proximate sphere surrounding the LORD, which emanates from His Divine Love, and at the same time from His Divine Wisdom. . . . for the LORD is in the midst of that Sun. From this it is evident that nothing is lacking to enable man to take from the LORD, because He is omnipresent, every good which is of Charity, and every truth which is of Faith. . . . That there are infinite things in the heat and light which proceed from the LORD, although they appear as simply heat and light, may be illustrated by various things in the natural world, as by this: the sound of the voice, and of the speech of man is heard as a simple sound, and yet the angels when they hear it perceive in it all the affections of his love, and likewise discover what they are, and what their quality. That these things lie hidden in the sound, man may also in a measure perceive from the sound of the speaker's voice, as whether there is in it contempt, or mockery, or hatred; so also whether there is in it charity, benevolence, or gladness, or

other affections. Similar things lie hidden in rays of the eye when it looks at any one, etc.—*T. C. R.* 365.

Receptibility, *i. e.*, the faculty of acquiring intelligence and wisdom, of course, differs with men, as men differ from heredity, genius, position in the Spiritual World, etc. Influx is according to form, and forms vary. These varieties must be recognized in children and respected, as they are all recipient of the same life from the Divine, which appears in them variously. (*T. C. R.* 366.) The variety of life and form belongs to the freedom of man, which, indeed, is from the Spiritual World ; for he is held in the middle of the World of Spirits, where he is always under twofold influences, and free to give himself up to the one or the other.

The origin of man's free determination is from the Spiritual World, where the mind of man is kept by the LORD. The mind of man is his spirit, which lives after death. This spirit is continually in consort with his like in that world, and his spirit by the material body, with which it is clothed about, is with men in the natural world. . . . Man's mind is interiorly spiritual and exteriorly natural ; wherefore by its interiors he communicates with spirits, and by his exteriors with men. *By this means of communication man perceives things and thinks them analytically—if man had not this he would not think more nor otherwise than a beast, as also, if all intercourse with spirits were taken from him, he would instantly die.* But that it may be comprehended how man can be held in the middle between Heaven and Hell, and thereby in Spiritual Equilibrium, when he has Free Determination, a few

things may be said. The Spiritual World consists of Heaven and Hell. Heaven is above the head, and Hell then is beneath the feet; nevertheless not in the middle of the Earth, inhabited by men, but under the earth of that World which is also from a spiritual origin, and thence, not in an extense, but in an appearance of extense. Between Heaven and Hell there is a great Interstice, which to those who are there appears like a complete orb or globe; into this Interstice evil exhales from Hell in all abundance, and on the other hand good inflows thither from Heaven also in all abundance. Of this Interstice the LORD speaks in *Luke* xvi, 26. In the midst of this Interstice is every man as to his spirit—solely to the intent that he may be in free determination. This Interstice, because it is so large and appears to those who are there like a great orb, is called the World of Spirits; it is also full of Spirits.—*T. C. R.* 475; cf n. 476.

All who are in that great Interstice, as to their interiors, are conjoined either with Angels of Heaven or with devils of Hell, *but at the present day with the Angels of Michael, or with the Angels of the Dragon.*—*T. C. R.* 477.

Man at birth is in entire equilibrium between good and evil. His faculties are but germinal forms, and thus general forms, to be cultivated into particular or individual forms, and to constitute the Rationality and Liberty of particular men in whom they manifest themselves in the most individual forms of free-determination, according to which every man acts out his own life. Thus free-determination as to spiritual things is the cause of free-determination in moral, civil, and natural things. (*T. C. R.* 480, 482 to 485.)

And free-determination in natural and spiritual things, like the faculties in which it rests, is for eternal life. This is their use. But they may be unused, or they may be abused; this lies in their very nature, and is of their liberty. A man can think and will, and this is spiritual liberty; and he can speak and act, and this is natural liberty; and he can also think and will what he does not speak and act, and *vice versa*. These liberties must not be confounded. They may be distinguished as liberty and license. And a man cannot pass over from the one that exists with him to the other that does not exist with him unless he passes through the door of determination—the determination of his thought from his will to this act.

This door of determination is open with those who think and will according to the civil laws of the land and the moral laws of society, for these speak as they think and act as they will. But this door is closed with those who think and will contrary to these laws. “Whoever attends to his wills, and acts thence, will perceive that such a determination intervenes.” (*D. P.* 71.) Man’s liberty, being in fact man’s love—for the one is of the other—he has as many liberties as he has loves and affections of love, and since delight is from love, and is love and affection in its activity, man has as many liberties as he has delights; and when he acts from liberty he acts from delight, and when from delight then from liberty.

In general, liberties are *natural, rational, and spiritual*. All men from birth have natural liberty—the liberty of self-love and the love of the world—and as these are evil, it is clear that *natural liberty* is to *think and will evils*. This *natural liberty* becomes *natural rational liberty*, when man by ratiocinations confirms the things which he speaks and acts from natural liberty, *i. e.*, evil things. In this liberty every man is hereditarily, and in it he is kept by the Divine Providence for the end of salvation. *Rational liberty* (properly so called) is when man speaks and acts well and morally for reasons of right. This liberty may be natural and also spiritual, according to the quality of its reasons from its ends. If the ends and reasons have respect to self and the world, man will be acting according to his *own* reason, and his liberty will be merely external and not internal, because he does not really love and will the good which he does. This liberty, therefore, is only *interior, natural liberty*, which is a liberty of this world. *Spiritual liberty* differs altogether from these two liberties, because it is from another origin, *i. e.*, *from the love of spiritual or eternal life*, from which love a man *thinks evils to be sins*, and therefore *does not will them*. At first this does not seem to be liberty, because a man, in this case, puts himself under the obedience to the Truth, compels himself, and deprives himself of his *own* natural, and natural rational liberty. But as this liberty grows the others decrease,

until it gradually forms to itself and enters into genuine *Rational Liberty* by purifying and elevating into what is spiritually rational. Into this *liberty itself*, in which man acts from *reason itself* or *truth itself*, every man can come if he wills, because the LORD continually gives to every one the ability of coming into this liberty.—*D. P.* 73 (cf. *H. and H.* 428 to 430.)

It is clear that *Liberty itself from Reason itself* is the only Liberty that education can have in view as an end. It is no less clear that *natural Liberty* at the beginning, and afterward *natural rational Liberty*, are the conditions with which education has to deal and the means by which it is to attain its end of preparing the way for the establishment in man of *essential Liberty and essential Rationality*. The two faculties of acquiring intelligence and wisdom, and the inclination to love what is good, in which are these liberties, are not only immediate gifts of the LORD to all men, but they are also gifts inseparable from each other. In the faculty of acquiring intelligence, etc., there is the inclination to love; and with the inclination to love, there is thought from the other faculty to serve as means of bringing love into act; and this relation of these faculties is the relation of possible future consorts, or married partners, requires the earnest and especial thought and attention of the Educator. These faculties are to be prepared for marriage, for conjugal life—for heaven which is the very

end of their existence from the Creator with man. In their marriage is the completeness of a human life; for, in Liberty with man, is the all of His Love and Life; and in Rationality, the all of his Intelligence and Wisdom.

Every affection has its companion as a consort; the affection of natural love has science, the affection of spiritual love has intelligence, and the affection of celestial love has wisdom; because affection without its companion or consort is not anything; for it is like *esse* without existence, and like substance without form, of which not anything can be predicated. Thence it is that in every created thing there is something which may be referred to the marriage of good and truth, as has been shown above in many places. In Beasts there is a marriage of affection and science; the affection then is of natural good, and the science of natural truth. Now, because affection and science with them act entirely as one, and their affection cannot be elevated above their science, nor their science above their affection—and if elevated, they are elevated together—and because they have no spiritual mind into which, or into the light of which they can be elevated, therefore, they have not the faculty of understanding, or of rationality, nor the faculty of willing freely, or of liberty, but merely natural affection with its science; the natural affection which they have is the affection of nourishing themselves, of providing a habitation, of procreation, of fleeing from and avoiding harm, with all the requisite science. Because such is their state of life, they cannot think: “I will and I do not will this,” or, “I know or do not know that;” still less, “I understand this and love that,” but they are carried

along from their own affection by science, without rationality and liberty.—*D. P.* 74; cf. n. 96.

It is otherwise with man, who has not only affection of natural love, but also the affection of spiritual love, and the affection of celestial love; for the human mind is of three degrees, wherefore, man can be elevated from natural science to spiritual intelligence and thence to celestial wisdom, and from these two he can look to the LORD and thus be conjoined with Him—whereby he lives to eternity. But this elevation as to affection could not be given unless he had the faculty of elevating the understanding from rationality, and of willing that (elevation) from liberty. Man by these two faculties can *think within himself* of those things which he *perceives without himself* by means of the senses of his body; and he can also think in a superior plane concerning the things which he thinks in an inferior plane; for every one can say: “I have thought that, and I think this,” also, “I have willed that, and I will this,” as also, “I understand this and that is so,” “I love this because it is such,” etc. Hence it is evident that man thinks above his thought, and also sees this, as it were, beneath him. Man has this from Rationality and Liberty; from Rationality, that he can think in a superior plane; from Liberty, that from affection he wills to think so; for unless he had the liberty of thinking so, he would have no will, and thence no thought.—*D. P.* 75.

As the marriage of the two faculties of Rationality and Liberty takes place in the World of Spirits, so will all the preparation for that marriage take place there. The affections of natural love are there married to their sciences, the affections of spiritual love to their intelli-

gences, and the affections of celestial love to their wisdoms. And so it becomes evident that the life of Heaven is not only an eternal marriage, as in a simple state, but a progressive marriage, or a progressive series of marriages, ascending perpetually into an ever fuller conjunction with the LORD. When the consorts, which are affections and their truths, find each other, they are married, and children are born from this marriage, which are words and acts spoken and done in the natural world.. As these marriages, however, take place only so far as man suffers himself to be reformed and regenerated by the LORD, it is evident that they belong to the adult age, at which the work of the natural educator ends. This work, therefore, has to do only with the formation of Rationality by truths, and of liberty by goods or affections. As man is in the middle between Heaven and Hell, so also is his rational mind in the middle, to which tend two ways, the one from Heaven and the other from Hell. For the rational mind whilst in the course of formation corresponds to the world of spirits. Heaven is above and Hell is beneath. (*H. H.* 430.) The educator's work is by no means confined to the understanding, it is also concerned with the things of the will. A love for use, which is good in all its forms and varieties, is to be awakened and cherished, these living affections, with their delights, will move the understanding to the acquisition of such sciences, intel-

ligences, and wisdoms as may be consorted with them, to the doing of the uses loved. And these loves themselves must be trained to receive the guidance of their sciences, intelligences, and wisdoms, so that they may be continually purified, elevated, and perfected, and thus be prepared to produce successively truer, purer, and better, more spiritual and more celestial, words and acts. And what is said of the work to be done by the educator in his use to the children given into his charge, is said of the work that will be going on within himself, so far as he looks to the LORD, performs his use from a love of it, and as his charity toward the neighbor, faithfully, sincerely, and conscientiously. Let him not cherish the fatal delusion, that in order to the doing of this work he must first be regenerated into perfect manhood, so that he may teach nothing which he has not himself lived and done. If he falls into this error he will not only fail in the doing of his work, but he will also fail in having the work of regeneration truly done in him. Every man is regenerated by the LORD in the life's work of his use of Charity, whatever that may be.

From all that has been said, it may be concluded that the marriage of the Rationality and Liberty of man could not take place, and that he could not have a Liberty to be married to his Rationality were he not held constantly in the appearance that the affections of

knowing, living, and doing *are his own*. From this appearance flows his delight, and without delight not any thing is received that inflows. By means of this appearance, therefore, he gradually comes into intelligence and wisdom, and they are made of his life. The marriage of the faculties, to be true, must be from the love of the one derived into the other faculty; as is the love of the man into the love of the woman. As truth is the form of a good, it has within it an affection derived from that good, which is its very substance, and leads it to desire and seek re-conjunction with it. Hence the inexpressible importance of exciting with the young an affection for the sciences in which they are instructed, by means of delights and pleasures flowing from the methods of presenting the sciences. In affections so excited sciences are readily and deeply implanted and fixed in the memory. At the same time provision is thereby made for their future marriage when the consorts again find each other and come into conjunction in the life of the adult man. Whatever is so conjoined and made of the life, that remains, because it is received in liberty, *i. e.*, from the love of the man, and according to his own thought, and thus it is appropriated to him *as his own*. (Cf. *T. C. R.* 493 to 596; *D. P.* 78; *H. H.* 404.)

Every man from rationality that has not been obscured, may see or comprehend that man, without the appearance that it is

his, cannot be in any affection of knowing, nor in any affection of understanding ; for all joy and delight, thus all of the will, is from affection, which is of love. Who can will to know anything, or will to understand, unless he has some delight of affection ? And who can have this delight of affection, unless that by which he is affected appears as his ? If it is none of his but all of another's, that is, if one from his own affections should infuse something into the mind of another, who had no affections of knowing and understanding as from himself, would he receive it—nay, could he receive it ? Would he not be like what is called a brute or a stock ? Thence it may manifestly appear that although all things inflow which a man perceives, and thence thinks and knows, and according to perception wills and does, yet it is of the Divine Providence of the LORD that it should appear as man's, for, as was said, otherwise man would receive nothing, and thus could not be gifted with any intelligence and wisdom. For these considerations the truth of this may be evident, that whatever a man does from liberty, whether it be of reason or not of reason, *so it be but according to his reason*, appears to him as his.—*D. P.* 76.

What a man makes to be of his love remains, because it is made his life ; and this cannot be eradicated, because it is not only of his love, but also of his reason. What has been made of a man's life may, however, change its relative position—it may be removed from the first to the last place in his life, but, nevertheless, it remains and is not cast out. (*D. P.* 79.) Such a removal of what is loved and appropriated from reason, from the centre to the circumference of a man's life, is, in fact,

an act of the regenerative process, which is effected by his acting in freedom according to reason, enlightened by the truth. And this again is of the marriage of good and truth, in Liberty and Rationality, by which man is conjoined with the LORD. Thus it is that by means of the faculties of Liberty and Rationality are effected those conjunctions in the life of man by which it is made to be at one with the Divine, and thence becomes more and more at one with itself, within itself, and without itself. Such a removal of things lived and thought by man is effected by a change in his estimation of their value. To provide and prepare the way for such changes, it becomes the duty of the Teacher to teach the real value and importance of things as they are presented in the light of the Divine Truth, and to present them in their order, and this according to the LORD's words in *Matthew vi, 33*: "*Seek ye first the kingdom of God and His justice and all these things shall be added unto you.*" (*D. P.* 82-91, 92-95, 96.)

When man is reforming and regenerating he acts from Liberty according to Reason, but when he is regenerated, he acts from Liberty itself according to Reason itself. The man who is not regenerating also acts from Liberty according to Reason, but his liberty is from self-love and his reason is false, and, therefore, both are from hell—*i. e.*, the one is servitude and the other insanity, and yet both are of the Divine Providence, because man

is born into evils of all kinds, and if he were deprived of the liberty of willing evil and thinking falsity, he could not will or think at all, and therefore could never be withdrawn from hell. For this reason is man's liberty so well guarded by the LORD. For the same reason should parents and teachers most carefully guard and protect from harm the tender faculties that are to be formed into the rationality and liberty of the future man. (*D. P.* 97.) And thus it is clear that these faculties are what make man to be man. They are the human with man. As they are, so is the man; as they vary, so the man varies. They are true and living faculties with those alone who are regenerated; for in them alone is the human that is an image of the Divine Human of the LORD.

Every man, viewed from the Divine end, may become a true man—but each man with a difference; but, viewed from the evil into which man has fallen and the License of evil, not every man can come into Liberty itself and Rationality itself, *i. e.*, into the truly human.

The faculties of liberty and rationality are, as it were, inherent in man; for the essential human resides in them. . . . No others act from liberty itself, according to reason itself, but those who suffer themselves to be regenerated by the LORD; the rest act from liberty according to thought, which they make like reason. Nevertheless, every man, unless he be born an idiot or in the highest degree stupid, may come to Reason itself and by

it to Liberty itself. But that he does not come is owing to various causes, which will be revealed in the following. But here it is to be said to whom Liberty itself, or essential Liberty, and, at the same time, Reason itself, or essential Rationality, cannot be given, and to whom they can with difficulty be given.

Liberty itself and Rationality itself cannot be given to idiots from birth or to those who afterward become idiots, so long as they remain idiots. Liberty itself and Rationality itself cannot be given to those who are born stupid and gross or to those who become such from the torpor of idleness or from sickness, which perverts or entirely closes the interiors of the mind, or from the love of a beastly life. *Neither can Liberty itself and Rationality itself be given with those in the Christian World who altogether deny the Divine of the LORD and the Holiness of the Word* and who have kept this denial confirmed in themselves even to the end of life; for this is meant by the sin against the Holy Spirit, which is not remitted in this age nor in that to come. (*Matth. xiii, 31, 32.*) Neither can Liberty itself and Rationality itself be given to those who attribute all things to nature and nothing to the Divine, and who make this of their faith by ratiocinations from things visible; for these are atheists. Liberty itself and Rationality itself can with difficulty be given to those who have confirmed themselves much in the falses of religion, because the confirmer of the false is a denier of the true; but they who have not confirmed themselves, of whatsoever religion they may be, can [be gifted with liberty itself and rationality itself], (see *S. S.* 91 to 97.) Infants and children cannot come into Liberty itself and Rationality itself before they grow up, because the interiors of the mind in man are successively opened; in the meanwhile they are like seeds in unripe fruit, which cannot germinate in the ground.—*D. P.* 98 and 99. (*Cf. H. H.* 423 to 425.)

It is evident that in man's receptibility of life from the LORD, which consists of his faculties of Liberty and Rationality, is also his ability to *reciprocate* the Divine gifts of life, and that from this is the conjunction of man with the LORD. The internal conjugal or marriage with man is in the faculties themselves and in their derivative forms, as also in the things received in them from the LORD. From this internal conjugal proceeds the external conjugal or marriage, and in the one and the other are the Church and Heaven. For this reason is the will called the very esse of life and the receptacle of the good of love, and the understanding the existence of the life or the receptacle of the truth and the good of faith.

The will of man is the very esse of his life, and the receptacle of the good of love and the understanding is the existence of life thence, and the receptacle of the truth and good of faith.—*H. H.* 26. *A. C.* 9282.

"To be" with any one, is to be more closely conjoined or united. That "to be" [*esse*] is to be united, is because the esse itself of a thing is good, and all good is of love, which is spiritual conjunction or union; thence, in the supreme sense the LORD is called the "To Be" [*Esse*] or *JEHOVAH*, because from Him is all the good which is of love or spiritual conjunction. Heaven, because it makes one by love from Him, and by a reciprocal to Him by means of reception and by mutual love, is therefore called a marriage, by which it is. It would be the same with the Church, if with it love and

charity were its To Be [*Esse*.] Where, therefore, there is not conjunction or union, there *Esse* is not, for unless there be something to reduce to one, or to unite, there must be dissolution and extinction. So in civil society, in which every one is for himself and no one for another except for the sake of himself, unless there were laws which united and fears of the loss of gain, honor, fame, life, society would be entirely dissipated; wherefore, the *esse* of such a society is also conjunction or adunion, but only in externals; but with respect to internals there is no *Esse* with it; wherefore, also, such [persons] in the other life are kept in hell, and likewise there are held together by external bonds, especially by fears; but as often as these bonds are relaxed, the one rushes to the destruction of the other and desires nothing more than totally to extinguish the other. In heaven it is different, where there is internal conjunction by love to the LORD, and thence by mutual love; when external bonds are relaxed there, they are mutually more closely conjoined; and because they are thus brought nearer to the Divine *Esse*, which is from the LORD, they are more interiorly in affection and thence in liberty, consequently in blessedness, felicity, and joy.—*A. C.* 5002. (Cf. also *A. C.* 9282, 9995.)

Because man has his reciprocal ability, from the marriage of the understanding and the will, there must needs be something from the one and from the other in every idea of his thought and every affection of his love. *Man cannot think with the understanding alone*; for no idea—*i. e.*, no image of what enters from without can be formed from which to think, inasmuch as there is nothing in the understanding alone, with which what

enters can be conjoined so as to make a permanent impression. The love, or the will, gives to the understanding the ability to receive and retain an impression from without, because it is this that furnishes the *substance* on which the impression is made, for love is substance and understanding is form. This is true of the understanding as to all its forms, even the outermost, namely, the external memory. (*A. C.* 585; *D. L. W.* 410; *A. C.* 590, 803.) The understanding does not conduct the will, it only teaches and shows the way. (*D. L. W.* 241.)

Perception from the Divine Truth of the Rational is from the Intellectual, but perception from Divine Good is from the voluntary; but perception from the Intellectual is not intellectual, but it is of the influent voluntary, for the intellectual is not anything else than the voluntary in form; such is the intellectual when it is conjoined to the voluntary, but before it is so conjoined the intellectual appears to be by itself and the voluntary by itself, although it is nothing else than that the external separates itself from the internal, for when the intellectual inwardly wills and thinks anything, *it is the end from the will which makes its life*, and rules the cogitative there.—*A. C.* 3619 (cf. *A. C.* 1909, 3570. See also particularly, n. 10, 110; and n. 3325, 3494, 3539, 3556, 3543, 3563, 3570, 4925, 4926, 4928, 4930, 6256, 6269, 6272, 6273; *D. P.* 226, 227.)

The faculties of Rationality and Liberty when formed constitute man's receptacles of love and wisdom from the LORD; in other words, his will and understanding.

In them is the "human" of man, by which he reciprocates the Divine operation of the LORD, and is conjoined with the LORD. The very substance of this "human" of man is the love which he receives from the Divine Love, which is substance itself in its own form of Divine Wisdom. Human minds are spiritual forms organized of substances, from which they have the power of thinking, seeing, and speaking. (A. C. 1533.)

There is but one life, which is of the LORD, which inflows and causes man to live; yea [which causes] both the good and the evil to live; to this life correspond the forms which are substances, which are so vivified by continual Divine influx, that they appear to live from themselves. This is a correspondence of the organs with life; but such as the recipient organs are, such is their life; those men who are in love and charity, are in correspondence, for life itself is received by them adequately; but those who are in what is contrary to love and charity, are not in correspondence, because life itself is not received adequately; the life that exists thence is such as they are. This may be illustrated by natural forms, into which the light of the sun inflows; such as the recipient forms are, such are the modifications of that light. In the spiritual world the modifications are spiritual, therefore such as are the recipient forms there, such is their intelligence, and such is their wisdom. Thence it is that good spirits and angels appear as the very forms of charity; but evil and infernal spirits as the forms of hatred.—A. C. 3484. (Cf. 3821, 4935, 8603.)

Thus good and truth in man who is their recipient

subject, are not abstractions, but things most substantial ; they are Divine, angelic, and human substance and form. The life of man which they constitute, is first in the Brain and its parts, and thence in the Body and its parts. In its beginnings life is in the organic substances, spiritual and natural, of the two Brains, and by their cortical glands and medullary fibres, it is derived into all parts of the body. Influx from the LORD into these substances and forms produces with man affection and thought. The Brain, therefore, in respect to the body, is as the end to the effect. The end is that the body may serve the soul, *i. e.*, the man himself, who is created to be an Angel of Heaven. (See *A. C.* 4042 ; *D. L. W.* 362-370 ; *A. C.* 4054.)

Man's connection with Heaven, therefore, extends beyond his affections and thoughts to the natural substances and forms of his Brain, and their derivations even to ultimates. On this connection depends his existence. (*A. C.* 4218.)

Hence, man is man, and hence also are all things of the natural man and his world, in the relation of correspondence to all things of the spiritual man and his world. (*A. C.* 4222 ; *H. H.* 418, also 87-102.)

We need to realize this truth, *as a fact of true science*. It is not an abstract theory, that the organic forms of the human body, consisting of natural substances, are corresponding ultimate embodiments of the organic

forms consisting of spiritual substances, which are themselves embodiments of functions existing in the Grand Man, as means of the end for which the Grand Man exists. A function is even one with its organic form, it cannot exist separately from it, nor can be conceived of separately from it. In the Grand Man the organic forms of the functions of use are angelic societies, composed of angelic men, who are constituted of spiritual substances in forms, and these make a one by correspondence with the organic forms of these functions, composed of natural substances in forms, in the men of the natural world. The Brain, therefore, of the Grand Angelic Man consists of angelic men, constituted of angelic spiritual substances. These angels are organic Brain forms consisting of organic Brain substances; each angel, and each particle of such an angel is Brain in essence and in form, even to its ultimate covering. What is true of this one function, is true of all other functions; and is no less true of the Grand Man of Earth, of its organized forms or bodies, from the greatest to the least, and of the substances and matters which constitute them. Whatever makes Brain, is Brain, whatever makes Heart, is Heart, etc. The function cannot be separated from its organic form, nor the organic from the substances of which it is made.

The same is true of affection and thought. They exist only in organic forms, into the functions of which they

inflow and which they actuate in correspondence with themselves. In the function is the use of the organic form, and by the use, which the affection and thought intend, they command the form of the use. The human body is the ultimate organic form of the soul, or human internal, in which the LORD dwells and by which He inflows and gives to the faculties, forces and forms of human existence, all of which are within the body, to the end that the Spirit of man may by ultimations be formed for union with its own Soul, and thereby for conjunction with the LORD. On this important subject let the reader study closely the Divine teaching (in *A. C.* 4223, 4224; *D. L. W.* 199 to 204; as also *A. C.* 3741, 7004, 8861, 9410; *D. L. W.* 300.)

In the eyes of the Parent and the Teacher, who will ponder seriously the instruction here presented, the material bodies of the children committed to their care will assume a value and importance entirely apart from any merely natural affection they may feel for them. They are created and they exist to the end that in them and by them there may be formed angelic men. Angelic men can be formed truly and fully only in sound minds, and sound minds require sound bodies.

All men, as all angels, are substances formed in degrees and according to degrees to receive the Divine proceeding from the LORD. Hence have they love and

wisdom (*Influx* n. 14) and this is according to the quality of their recipient vessels.

Hence, also, are there two Essentials in the Church, called Charity and Faith, of which all things of the Church consist and which must be in all and each thing of it; because all the goods of the Church are of Charity and are called Charity, and all the Truths of the Church are of Faith and are called Faith. It is to be known that every good forms itself by truths and likewise clothes itself by them, and thus distinguishes itself from another good; and also that the goods of one stock bind themselves in bundles, and, at the same time, clothe these, and thus distinguish themselves from others. That formations are so effected appears from all and single things in the human body; that similar things take place in the human mind is evident from this, that there is a perpetual correspondence of all things of the mind with all things of the body. Thence it follows that *the human mind is organized interiorly of spiritual substances and exteriorly of natural substances, and, finally, of material substances*;—the mind, the delights of the love of which are good, interiorly of spiritual substances, *such as are in Heaven*; but the mind the delights of which are evil, interiorly of spiritual substances, *such as are in Hell*; and the evils of the latter are bound into bundles by falses and the goods of the former into bundles by truths. Because there are such bindings together of goods and evils, therefore the LORD says that “the tares must be bound into bundles to be burnt, and likewise things offending.” (*Matth.* xiii, 30, 40, 41.)—*T. C. R.* 38.

Thought, with man, is produced from the spiritual substances of the natural mind by influx from the Spir-

itual World, but not from the natural substances of that mind. The latter contain and fix the former and enable a man to perform uses in the world (*D. L. W.* 257) and they also supply the cutaneous covering of the spiritual bodies of all spirits and angels, by means of which these bodies subsist (*D. L. W.* 257 and 388) for "the organization that is induced in the world remains to eternity." (*D. P.* 326.) These substances are also the recipient and containing forms of the exterior memory, as it is said in *Arcana Cœlestia* (n. 2487):

I was instructed that the Exterior Memory, regarded in itself, is but an organized something formed of the objects of the senses, especially of the sight and hearing, *in the substances which are the beginnings of the fibres*, and that according to impressions from them are effected variations of form which are reproduced, and *that those forms are varied and changed according to the changes of the state of affections and persuasions.* Also, that the Interior Memory is in like manner an organized something, but purer and more perfect, formed from the objects of interior sight, which objects are disposed into regular series in an incomprehensible order. (Cf. *A. C.* 2471, 2475, 2486-6931, 3679.)

Although the exterior memory of spirits and angels is closed (*A. C.* 2486, 2492), still it serves them for a plane or a foundation in which the ideas of their thoughts may terminate (*A. C.* 3679), and this plane is necessary to the birth or the bringing into actual existence of the goods and truths which inflow from the interior (*A. C.* 9723); for the natural memory is the permanent state of

the changes and variations of the forms of the purely organic substances of the mind. (*D. P.* 279.) For man as a receptacle of life is finite.

Man, because he is finite, is created of finite things; wherefore it is said in the Book of Creation that Adam [man] was made from the earth and its dust, from which he was also named, for "Adam" signifies the soil of the earth, and *every man actually consists of such things as are in the earth and from the earth in the atmospheres*. Those things which are in the atmospheres from the earth man takes in by the lungs and by the pores of the whole body, and the crasser things by foods made of earthy particles. But, with respect to the *spirit of man, this also is created of finite things*. What is the spirit of man but a receptacle of the life of the mind? The finite things from which it is *are spiritual substances* which are in the Spiritual World, and which *are also collated into our earth and therein hidden*. Unless these were within, together with material things, *not any seed could be impregnated from its inmosts*, and thence grow up in a wonderful manner, without any deviation from the first stamens even to the fruit and to new seeds; nor could any worms be procreated from the effluvia of the earth and from the putting forth of the exhalations of vegetables, by which the atmospheres are impregnated.—*T. C. R.* 470 (cf. *T. C. R.* 471, 472, 473.)

CONVERSATIONS ON EDUCATION.

WE have reached a point in our study of the ends and means of education when it may be useful to present a practical application of some of the principles adduced, and by such application to lead to a consideration of other principles for further and future application. This application is presented in the form of suggestions to teachers; first, to teachers of very young children, and successively to such as are instructing older children.

SUGGESTIONS TO TEACHERS.

Religious Instruction.—Repeat daily the LORD's Prayer, together with one or more of the following portions of the Word: 1. The Ten Commandments; 2. One of the Ten Commandments; 3. The Two Great Commandments; 4. The Beatitudes; 5. One of the Beatitudes; 6. The Law of Charity; 7. One of the Parables of the LORD; 8. The History of the Divine Incarnation; 9. Of the LORD's teaching and miracles, etc., etc., etc.

Let these repetitions be made in unison by all the scholars, distinctly, but quietly, *i. e.*, not in a loud or boisterous manner, the teacher leading and training the scholars to speak in chorus. Reason: Speaking, singing, and acting in chorus are ultimate forms of unanimity, and inauguration into unanimity is essential to the establishment of heavenly order, and on earth to the formation of true and extended planes for the operation of the angels and for the reception of the Divine Influx. Unanimity in Heaven and in the Church is from the Divine Unity, which is the Divine Love. Unanimity is the "one lip" of the Church and of Heaven; in ultimate form it is the connection resulting from mutual love flowing from love to the LORD. Unanimity is the living acknowledgment and worship of the LORD. Into the ultimate form of this unanimity children are first led on earth as in heaven, by being trained to act together in choirs. After such training they are more easily led into the externals of mutual love, for the storing up of remains, into kindness, good-will, forgiveness, generosity, courtesy, politeness, etc., etc., etc. (*A. C.* 2595, 2596, 3350, 5182, etc.)

Unanimity is cultivated also by dancing and all sorts of plays and games. (*A. C.* 8339.)

NOTE.—In learning the LORD's Prayer and the Commandments from the lips of parents and teachers, by means of the Word children imbibe the doctrine of the

LORD, and from this, as a first idea of God, they can be further taught, in like manner by means of the Word, concerning the LORD as the God-Man, the Creator, Preserver, Redeemer, and Saviour, Teacher, Provider, Protector, etc., etc. The particular forms of this general teaching from the Word will be derived more or less unconsciously from instruction concerning natural things and objects, their uses, forms, appearances, etc., etc.

Further Religious Instruction.—Read the historical parts of the Word; at first particular histories, and afterward the history of Israel, Gospel narratives; also selected Memorabilia from the Writings descriptive of the Spiritual World, of scenes in that world, and of the life of spirits and angels; also carefully written stories calculated to excite good affections and affording occasion for conversation with the children. Let this reading be assisted in producing a strong impression by natural and prepared objects and by pictures relating to the various subjects brought before the children. All pictures representing happy and pleasant scenes from family life, from nature, etc., scenes in which children will always take delight, are most useful aids in early religious instruction. This instruction does not consist so much in imparting mere knowledge as in exciting delight and pleasure by means of things expressive and representative of good and truth, and so awakening an

affection for the good and truth, which are to become known by subsequent instruction.

NOTE.—“Children are in love toward their parents and in mutual love and innocence.” (A. C. 1450, 1453.) Let them be kept in the exercise of these loves as long as possible. (A. C. 5342.)

Other Instruction.—In things of the world.

“From infancy to childhood man is merely sensual.” (A. C. 5126.)

At this age the aim of all *instruction*, properly so called, should be the right training and development of the five senses of *Touch*, *Taste*, *Smell*, *Hearing*, and *Sight*, as the first means for the attainment of the universal end of instruction, “knowledge of the LORD, a life according to His commandments, and eternal conjunction with Him.” Two general means of training the senses are to be found in the delights of their exercise, and in the pleasures of discovery, attained by their exercise.

When employing these means in the school, care should be had to advance in the culture of the senses according to the order in which they are arranged above. All true instruction begins in generals and proceeds to particulars, and *Touch*, which is the first of our order, is the most general sense, while *Sight*, which is the last of that order, is the most particular sense. Indeed,

Touch is the universal sense, of which the other senses are particular forms; and so they are adapted to the very Divine order, according to which the LORD instructs and informs and forms the mind or understanding, that it may become the abode or habitation of the new will. But as particulars derive their inmost quality and form from their general, so do they also always refer themselves to their general. "To the Touch all sensations refer themselves which are only diversities and varieties of touch." (*A. C.* 322.) Hence it is that the diversities and varieties of sensation, of which we become cognizant through the other senses, can be expressed and are expressed in terms derived from the sensations of Touch, and are thus brought finally to the test of this inmost and universal sense, which is the sense peculiar to conjugal love, the inmost and the universal or foundation love of the Church of Heaven. (*C. L.* 210.) On this last point we have the following instruction.

"To touch," signifies the inmost and the all of perception . . . because the whole sensitive refers itself to the sense of touch, and this is derived and exists from the perceptive, for the sensitive is nothing else than the external perceptive, and the perceptive is nothing else than the internal sensitive. . . . Besides, all the sensitives and all the perpectives, which appear so various, refer themselves to one only common and universal sense, namely, to the sense of touch; the varieties, such as taste,

smell, hearing, and sight, which are external sensitives, are nothing but its genera, arising from the internal sensitive, that is, from the perceptive. . . . Further, the whole perceptive, which is the internal sensitive, exists from good, but not from truth, unless from good by truth, for the Divine Life of the LORD inflows into good, and by that into truth, and thus presents perception.—*A. C.* 3528 (Cf. n. 3559, 3562).

Every love has its own sense. The love of seeing from the love of understanding has the sense of sight, and its amenities are symmetries and beauties; the love of hearing from the love of hearkening and obeying has the sense of hearing, and its amenities are harmonies; the love of cognizing those things which float about in the air from the love of perceiving has the sense of smell, and its amenities are fragrances; the love of nourishing one's self from the love of becoming imbued with goods and truths has the sense of taste, and its delights are delicacies; the love of cognizing objects from the love of circumspection and self-protection has the sense of touch, and its amenities are titillations. That the love of conjoining one's self with a consort from the love of uniting good and truth has the sense of touch is because that sense is common to all the senses, and thence draws support from them. That this love brings all the above-mentioned senses into communion with itself and appropriates their amenities to itself is known.—*C. L.* 210.

To the above may be added the following, from the *Spiritual Diary*:

That the LORD knows and disposes all things in the universal heaven and in all the earth, even the most minute. This may

appear also from the human body, in the viscera, cavities, membranes of which, both within and without, are sensitive fibres in such abundance that nothing can pass by but they perceive it. That the case is the same in the stomach, the liver, and the lungs is obvious; the fibres are, organically, variously formed, thence the soul of man knows whatever is changed anywhere in the body and perceives it, and according to that perception disposes the single things and induces states suitable for the restoration of those parts which are out of order.—*S. D.* 1758.

The more deeply we reflect on these Divine teachings the more convinced shall we be of the imperative necessity of beginning the work of rearing children for Heaven by the most tender and solicitous *education* of their senses from earliest infancy, as well as by their most careful training and *instruction*. Each particular sense is the sense of some love, and as the sensitive or perceptive of that love it is the gate of entrance into its very seat and habitation, as well as the means of egress for its activities. And each particular love is but a form of the ruling or universal love that makes the life of man, proceeding from the LORD. Hence is the life of man in the senses which are from his loves, and in them the perceptions or internal sensitives come into outward form and existence in the external sensitives. Accordingly, it is said, concerning spirits and men, that “life consists in sense, for without sense there is no life, which may be known to every one.” (*A. C.* 322.) And,

further, as the common or universal sense furnishes a test or a Touch-stone for the guidance and control of the other senses—this sense being the common perceptive to which the other percepts with their sensitives ultimately refer themselves—it is most evident that we cannot overestimate the importance of a true, a thorough, and a reverential education and instruction of the sense of Touch.

With infants and young children the sense of touch, by means of its sensations and their delights, is a means of implanting those remains of good that shall serve for the formation of the love of circumspection and protection of self, that there may be conjunctions, thus for the sake of the love of uniting good and truth. This implantation is effected by the sphere of innocence inflowing from the LORD, also by means of the angels who are in that sphere; by the sphere of conjugal love or of its semblance, and of parental love or of its semblance, which is a sphere of protection and support of those who cannot protect and support themselves (*C. L.* 391), by the sphere particularly of maternal love and by derivation from this of paternal love (*C. L.* 391–397). The interior spheres are in and operate their ends by means of the last named, and these again by their own corresponding ultimates. The soft and tender touch of the mother's hand, supported and completed by contact with the firm and strong hand of the father,

produces sensations of delight, forming in the unconscious mind of the infant a plane for the influx of the Divine and heavenly love of uniting good and truth in human lives. And by this influx, and the unconscious reception of it so provided for, the LORD hides away for Himself and for Heaven and the Church a place within man, in which lies stored up the Divine promise of the gift of eternal life.

What is true of the parental touch and its effects, is respectively true of all other modes and forms of contact. They produce sensations which constitute planes receptive of influx corresponding in its operation to the natures of these sensations. And these sensations affect the soul, and thence again every other sense of the body, and every other affection of the soul of which there is a sense in the body. For we need to remember that “nothing can pass by or come in contact with the sensitive fibres of the body without their perception, and thence without coming to the knowledge of the soul.” (*S. D.* 1758.)

As by the touch are received impressions for the storing up of remains of good and innocent affections, so also by the touch are given impressions for the storing up of remains of fear and aversion toward the evil and the false, and from these are derived to the other senses and their affections those inmost qualities which, entering into their primitive development as first principles,

will give to them a form more or less prepared to act in harmony with the common sensitive or perceptive. In general, the quality of the sense of taste, of smell, of hearing, and of sight will be determined by the quality of the sense of touch according as this sense by hereditary form and by education has been made a gate of entrance for the reception and implantation of things good and true from the LORD to serve as remains to be vivified and grow into charity and faith, into trust in the Divine protection and support, into confidence in the Divine Providence, into the loving obedience, spiritual intelligence, and interior wisdom of eternal life. All these are communicated by the touch of the Divine Hand, and for the reception of this touch has the LORD given to man even in his ultimate human form the sensitive of touch to be the universal sensitive by which the natural world, entering into him, may be made the plane for the full and perfect formation of the kingdom of the heavens in him.

You will see, on reflection, that these general observations on the subject of the nature and use of the sense of touch open to the view an interminable array and endless variety of applications of the principle involved, which are for the parent and for the teacher to consider, to adopt, and to adapt, according to insight and sight, according to capacity, ability, and liberty of action.

In respect to the instruction of the senses, it is to be

remarked, that the senses are trained and gradually developed by a regulated exercise of their activities in the uses for which they were created and to which they are formed. This is naturally effected by means of the objects or the various material things of the world, which, when presented to the senses, or, in other words, when brought into such contact with them as is accorded by their formation, enter into them and produce a change in the form of their component substances. As this change is transmitted to the common sensory, the mind is affected by correspondence, and thus becomes cognizant first of a substance and its form, and by slow degrees from this primary formative, and by other and many subsequent mutations of the substances of the organ, induced in a manner similar to the first, it is affected by more and more particulars contained within the first sensation and excited by the object presented.

A sensation has for its internal an affection with its delight, or the opposite, and for its external that change of substance from contact of which I have spoken. Now, whatever affects man and gives him a delight or its opposite, is impressed on this memory, and this impression has its ultimate, as we have seen, in the very substances of the natural mind; thus, in the very substances of that organ of the natural mind which is affected by the introduction of an object from the world without. This newly formed memory now enters into

every succeeding activity of that organ, and, being itself a plane of influx from the spiritual world, it adds this new and less general influx to the former, and thus expands and heightens the mutability of the substances of the organ, or increases its sensitive capacity, in other words, its *receptibility*, and this ever-increasing receptibility of life from the LORD is the one end of the instruction and education of every human faculty of mind and body. And, since sensation is produced by a change in the form of the substances of an organ, we are brought back to our former position, that the universal or inmost cause of every organic change will be found to lie in touch, by which alone, whether the contact be from within or from without, such a change of substantial form can be effected.

If, now, we return again to our primal illustration, taken from the conjoint action of the parents of an infant in placing, first, the maternal and then the paternal hand on the body of the infant, under the influence of the parental love derived from conjugal love, inflowing from the LORD through the internal conjunction of good and truth in their minds, we may see how much is involved in the first change of substantial form brought about in the person of the offspring by parental contact. Notice in this that the first sensation produced is a sensation of substance. For it is the substance of the hand that by contact causes a change of the substances of the skin of

the child, which is the ultimate of the sense of touch. Thus, the first impression on the sense and on the memory, which is carried to the soul and made the property of the human being, is that of substance—of what is and exists of itself. On this impression, as a plane receptive of influx, is formed the first perception, thought, and thence idea or image of what is real and actual; thence of the infinite and eternal, and of the LORD Himself as the only Real and Actual. Again, as the combined parental touch is the first, and therefore the basis of all the subsequent sensations of touch, taste, smell, hearing, and sight, and as this touch proceeds from the LORD's love in the parent, which is the infinite love of creating, preserving, and saving those whom He can gift with all His own and make happy from Himself, which is also the infinite love of giving all good and doing all good, we may well believe that the first substantial token of Himself given by the LORD to His creature, man, is the sensation, and thus the sense, of His Infinite Love, which is Life itself, and that the first impression made on the substances of the natural mind, and thus fixed in the memory, to be the foundation for all other sensitive perceptions, thoughts, and ideas, is that love is substance, and Infinite Love is Substance Itself. Is not this, then, the beginning of that knowledge by which man "shall ascend up to meet the LORD at His Coming"? As "there is an influx into the souls of all men

from creation that there is a God, and that He is One" (*T. C. R.* 8), so does this influx find a plane in which it can be received and stored up as an inmost saving remnant in the first sensation from a human touch that produces a change in the substances of an infant body.

And again, with this first impression from a human touch, upon which we have been dwelling and which introduces the rudimental form of the truth that love is substance, there is made on the sensory the complementary impression of *the form* of that substance, which is love. The human touch communicates the sensation of the human form, and in this sensation is hidden away, if you please, but most surely present, the sense of the conjugal form—of the angelic form, of the heavenly form, *of the Divine Human Form of the LORD.*

Let it not be thought that these general statements concerning a subject that is inexhaustible are but the play of imagination or the inventions of fancy. They are simple presentations of most real truths, lying only a little within the bar and the veil of sense, and visible to any eye which sees in the light of this great and universal truth, that nothing exists or can exist unconnected with something prior to itself, and this unconnected with a first, from which it proceeds. The thought which I have sought to bring before you in its larger scope may be illustrated to you on any day by the little ones at play. Give them a lump of plastic

clay, roll it into a smooth surface before them, and let them press upon this surface their tender hands. That impress on the clay, if you have at all learned how to read things in the signs of things, will lead your thought all the way up and through human life, natural and spiritual; through all its activities and possibilities in the earths and in the Heavens, until you reach the highest analysis of it in the infinities of the life of God-Man, in the touch of whose Hand is the Omnipotence of Eternal Wisdom from Infinite Love. And will you read less than this in the impress of the parent's hand on the soft and yielding substances of the tender infant form? You may not see the impress with your bodily eye, but you will know that it has been there and that a thousand little sensitive nerves have borne it instantaneously to the common sensory and laid it deep down, imbedded in the soft but enduring substances of the natural mind, to be a memory forever and the possible foundation of a human Temple and habitation of the infinite LORD.

I have dwelt at some length on the Sense of Touch, and on the reasons, drawn from the Teachings of the Church, for a most careful education and instruction of this sense, because it is the common or general sense to which all the other senses refer themselves, and because it is by the presence of this sense inmosty in all the other senses that they are made capable of being media

of communication between the world without and the world within man. What, therefore, is true of this common sense is true of all the others, which are related to it as parts are related to a whole.

Before proceeding to some particulars in the subject of the instruction of the senses, I wish to introduce here a Divine teaching from the Writings which may give us more light to see and more strength to grasp the true things involved in the matter of our present study. And after this I may be permitted to attempt to meet a question which I have fancied, or perhaps felt from the sphere of your thought, was arising and taking shape in the minds of some of the practical ones of the class. First, then, we are taught as follows :

Man, from his infancy even to boyhood, is merely sensual, for in that period he only receives terrestrial, corporeal, and mundane things by the sensuels of the body ; from these, also, are his ideas and thoughts at that time ; *communication with the interior man has not yet been opened*, only so far that he can seize and retain those things ; the innocence which he then has is only external, but not internal, for true innocence dwells in wisdom. By the former, namely by external innocence, the LORD reduces into order those things which enter by sensuels. Without *the influx of innocence from the LORD in that first age* not anything fundamental would exist upon which the intellectual or rational, which is proper to man, could be built up.—A. C. 5126.

The senses serve as means to open the organical vessels of the

external man, and *these, as they are opened, receive the influent light of the internal.*—A. C. 1563.

From the internal, *i. e.*, by the internal from the LORD, comes all perception—it is from no other source—not even sensation. It appears that sensation, and also apperception, come from influx from the external ; but this is a fallacy, for it is the internal which feels *by the external* ; the senses placed in the body are nothing but organs or instruments serving the internal man, that he may feel the things which are in the world ; wherefore the internal inflows into the external that it may have sensation in order that thence it may apperceive and be perfected, and not *vice versa.*—A. C. 5779.

And now for the question. It has appeared to me that this query has taken form in the minds of some who are deeply interested in the practical work of teaching : “Why are the things which have been advanced pressed upon our attention when we have no opportunity of applying them in the discharge of our special functions ? Infants and little children are not placed in the care of Teachers, but, as a rule, remain in the parental home during the period when the first education, of which you have spoken, ought to be going forward.” In reply I would say that, aside from the important point that Parents—all Parents, mothers and fathers—are or ought to be the first *Teachers* of their children, and that learning how to perform their duty as Teachers ought to be a serious part of the preparation of all young persons for the Married State ;—aside from this, I say, the objection

implied in the question will not avail to take the knowing and doing of the things before presented out of the sphere of the Teacher's work. Theoretically, it is true that all, or nearly all, of the first sensual education and training of children is done at home; but, practically, little of it is done consciously, systematically, and with due regard to the instruction that is to follow. What work is done in this way is imperfect, and all experience shows that the Teacher who would, in such cases, do thorough and systematic work with the children placed under his charge, must begin by largely supplementing, amending, and ordering the sensual things of the little minds before him. And, even under circumstances of well-done home work, the conscientious Teacher will carefully examine and review what has been done, and what the actual result has been, with the view of knowing the foundations upon which to rest his own work, and for the purpose of renewing, reviving, and deepening the early-made impressions, and of extending and strengthening the store of remains laid by as seeds for future growth and cultivation.

But to proceed. We are taught that

In all and single things which exist, not only in the spiritual world, but also in the natural, the Common or General precedes, and into it are afterward inserted things less common, and finally particulars. Without such an insertion and fitting in nothing can possibly inhere, for whatever is not in some common or gen-

eral and whatever does not depend from some common or general is dissipated.—*A. C.* 5208.

With the man who is reforming, common or general truths are first insinuated, then the particulars of common or general truths, and lastly the singulars of particulars. Particulars are arranged under generals and singulars under particulars.—*A. C.* 5339.

To these teachings we add the following:

So long as common things are not known, the single things of the same subject cannot fall into any light, but into mere shade. Common ideas precede; unless they do, the singulars have no lodging into which to enter. In a lodging in which is mere shade they do not appear, and in a lodging in which there are falsities they are either rejected or suffocated or perverted, and in one in which there are evils they are derided.—*A. C.* 4269.

If common or general things have not been previously received, particulars cannot be admitted—yea, they cause tedium, for no affection of particulars exists unless the common or general things have previously entered with affection.—*A. C.* 5454.

The order of teaching and learning in the Word is from the most common or general; wherefore the sense of the letter abounds in such most common things.—*A. C.* 245.

Regarded in another way or in another series, the most common or general is the Most Ultimate or the very last, in which all prior things are together. (*T. C. R.* 210.) “The ultimate is the complex and containant of all prior things.” (*D. L. and W.* 215.) And this ultimate is “the gate of heaven;” for it is the earth or the

lowest natural on which is set the ladder, the head of which reaches to heaven, on which the angels of God ascend and descend, and standing above it is the LORD. (*Gen.* xxviii, 12-15.) All order closes or terminates in the ultimate—*i. e.*, in nature—and this closes or terminates in its last or most ultimate plane, the Mineral Kingdom. Out of this ultimate there is apparently an entrance and a lifting up to interior things, because it is the natural mind of man by which the things of heaven—that is, of the LORD—inflow and descend into nature, and by the same mind the things which are of nature ascend. (*A. C.* 3702.) 'The natural mind, however, is only apparently an entrance to interior things.

It appears to man that the objects of the world enter by his bodily or external senses and affect his interiors, and thus that the entrance is from the ultimate of order to those that are within. But that this is an appearance and a fallacy is evident from the general law that posterior things cannot inflow into prior things, or, what is the same, inferior into superior things; or, what is the same, exterior into interior; or, what is still the same, the things which are of the world and nature into those which are of heaven and the spirit; for those are crasser—these are purer; and those crasser things which are of the External or Natural Man exist and subsist from these, which are of the Internal or Rational Man. The former cannot affect the purer things, but are affected by the purer.—*A. C.* 3721.

From these teachings it is evident that when an ulti-

mate or common thing enters into the natural mind this does not affect the interior by flowing into it, but by *offering a plane for the inflowing of the interior* into that exterior or ultimate thing. And hence do we learn the use of this apparent gate of entrance to heaven to be the formation of successive planes in the natural mind, into which heaven may descend and there build up for itself a sure and everlasting foundation. Hence is it of order that the most common or general things of the Word—its letter and literal sense—should first enter the natural mind for the laying of a foundation of spiritual and Divine things, and that the most common or general or ultimate things of the natural world should first enter the natural mind, or the sensual plane of the natural mind, to the end that there may be an earth provided and prepared on which to lay the foundation-stones of the Word, or of the knowledges of spiritual and Divine truth, which are the angels ascending the ladder to the LORD standing above and descending thence again to the man lying on “the holy ground, which is none other than the house of God.”

We have spoken of the sense of Touch as the common and most ultimate perceptive of the sensual part of the natural mind. We can now see how by creation it has been provided and adapted to be the threshold, as it were, of the “gate of heaven.” By the ultimate or common sense of Touch the ultimate or most common

thing of the world of nature, the Mineral Kingdom, enters into the natural mind and forms the foundation-plane for the influx of interior things out of heaven from the LORD above heaven. And, as we have also seen, all the other senses refer themselves to this common sense and are this sense in their inmost forms; so also do all the things of the Vegetable and Animal Kingdoms of the earth, which enter by the senses into the natural mind, refer themselves to this common or ultimate kingdom and are this kingdom in their very inmost forms; for to this kingdom, in the fullest and highest analysis, belong the natural fire and light, the atmospheres, the waters, as well as the rocks or earths, which hold all things together and terminate and fix them in one solid globe. And so we can see why it is that we are taught concerning man, in application to our subject, that

As to his body, he was created a little world, for all the hidden things of the natural world are repositied in him; for whatever hidden thing there is in the ether and its modifications, this is repositied in his eye; and whatever is in the air, this is in his ear; and whatever invisible thing floats and acts in the air, this is in the organ of smell where it is perceived; and whatever invisible thing is in the waters and other fluids, is in the organ of taste; even the changes of state themselves are in the sense of touch everywhere; besides that, things still more hidden would be perceived in his more interior organs, if his life were according to order. Thence it is evident that the descent of the Divine would be by man into the ultimate of nature, and from

the ultimate of nature the ascent to the Divine, if only the LORD were acknowledged in the faith of his heart—that is, in love, as his Last and First End.—*A. C.* 3702.

The life of man, according to order, is the one great, ultimate end of all the giving and doing of the LORD. This is the end of His giving the Word, or coming to men in the form of the Word; this is the end of His fulfilling the Word, or Himself, in the human on earth; this is the end of His coming again in the clouds of heaven, with power and great glory, and this is the end of all education and instruction. The Divine Doing is One, and the Interpretation is One.

To repeat, the human senses receive their instruction by means of the objects which are material things of the natural world. By these objects are produced sensations; by sensations the mind is affected, and the man, who is the mind, becomes cognizant of a thing or of things. A thing, thus introduced into the mind, constitutes by impression on the substances of the outermost of the natural mind, in which all influx from the spiritual world terminates, a plane or condition of reception. In point of fact, as we have seen, the first plane so produced is from a most general and obscure sensation and impression of substance and form, introduced by the common sense of Touch. And being the first and also the most ultimate plane in which influx terminates (*A. C.* 5651), it is a general or common ground on which all succeeding

instruction is to rest, for by means of it there have been posited in the lowest sensual forms of the human mind the ultimate correspondent images of the Divine Love and Wisdom of the LORD, into which can inflow and be deposited from Him the ideas that there is a God, that He is One, that He is Man, and that He is the Creator of the universe and the all in all of life and existence, etc., etc., etc. Given the first sensation and most obscure perception of substance and form, and the plane receptive of influx from the Divine produced in the outermost forms of the natural mind, it is evident that succeeding sensations proceeding from the same cause will impress on the sensory and introduce into the first receptive plane the rudimentary forms of a perception of extension and duration, or of space and time, as the two universal conditions of nature, and thence proper to every natural substance and form. By this addition to the first plane there is given to it an ultimate form, receptive of influx, depositing the seeds of ideas concerning the infinity and eternity of the LORD, of His Love and Wisdom, and of all good and truth from Him; for the extension of space corresponds to the Infinity of the Divine Love or Good, and the duration of Time corresponds to the Eternity of the Divine Wisdom or Truth; and Substance itself is the Divine Love, and Form itself is the Divine Wisdom.

As the rudimentary forms of the ideas of extension

and duration or of space and time are derived from a collocation of many sensations and impressions of substance and form, introduced by means of Touch, so will the contact of a substance taken from the ultimate Mineral Kingdom produce a series of sensations, forming a series of planes receptive of influx for the storing up of remains, all deriving their quality from the first sensation and impression of the Divine Love of God-Man.

Let, for example, a stone be placed in the hand of an infant, there will follow on the first sensation produced by the contact with the mineral substance a feeling of pressure succeeded by a sensation of weight, causing the hand to drop down to some place of rest, and the fingers to close upon the object held in the hand, and thus will the sensation be communicated to the whole palm. In the pressure there is the fact of an acting force and of a re-acting force; in the weight there are the same forces, acting and re-acting with the solidity, density, quality, quantity of the mineral substance, added to the superincumbence of the atmosphere and the attraction to a common centre, involved in what is commonly denominated gravitation; in the dropping of the hand or yielding to the pressure, there is introduced a new element into the series, or, if you please, a new series, which is continued in the contraction of the fingers and the closing of the whole hand on the object. Pressure and weight produce a muscular expansion

when they are not or cannot be resisted, which is arrested only when the hand is freed from them by the removal of their cause, or when it finds a support in some substance capable of resisting them. When resisted, on the other hand, pressure and weight in the palm produce a muscular contraction, in consequence of which the palm of the hand and the fingers are brought into contact with the substance which causes the sensations of pressure and weight, and by this contact there is produced in the common sensory a perception of the dimensions of that substance. The little hand of the infant measures the stone lying in its feeble, unconscious grasp.

Now let us take account of this simple experiment. We have, first, the sensations, and thence the impressions on the sensory, of pressure and of weight, or of forces acting by the superincumbent atmospheres and by the attraction of gravitation. To these come, secondly, the sensations, with the actions of muscular expansion and contraction, or the sensations of action and reaction; and following upon these are, thirdly, the sensations of dimension, or of the actual measurement of a body occupying a certain space in nature. All these sensations lie in the immediate sphere of the sense of touch, and as they pass from the sensitive and its sensation into the substances of the sense itself, which are natural substances of the natural mind, they produce therein their

own plane receptive of influx from the spiritual world, corresponding to the forms and qualities of the things impressed. Thus there are inscribed on the memory, the beginnings of the ideas of force acting and re-acting, of weight, and of dimension, or of measure, all connected with the fundamental idea of substance and of form. According to the terms of our example, the record is "the testimony of the rocks," communicated to and imprinted on the yielding substances of the natural mind through the sense of touch, and there storing up for future use first and ultimate forms of the highest good and truth. For, the substance held in the hand of the child is love and its good; the pressure is force acting mediately, or the operation of love by truth, which is the form of love; weight is a state as to good; in other words, weight means the quality and degree of the reception of good, manifested by the re-action upon its pressure or influx, and this implies a change in the forms of the spiritual substances of the mind of the recipient, corresponding to the change of form in the substances of the hand, produced by impact with the stone and by the gravity of its substance. And if we now add to weight or gravity, measure or extension, we may see that we have in our illustration the very foundation forms and ideas of every state of good and truth in man and angel produced by influx of the Divine Love and its activity in man, affecting his reactive or receptive

forces and their ultimates. (*A. C.* 5658.) Measure is state (*A. C.* 7984), and measure or dimension has its three-fold form of length, which is holiness, breadth, which is truth, and length, which is good. (*A. C.* 650, 9487, 10179, 3433, 3434.)

Breadth signifies the truth of the Church, because in the Spiritual World, or in Heaven, the LORD is the centre of all, for He is the Sun there; they who are in the state of good, are more interior according to the quality and quantity of the good in which they are; thence height is predicated of good; they who are in a like degree of good, are also in a like degree of truth, and thus, as it were, in a similar distance, or, as it is said, in the same periphery, thence breadth is predicated of truths; wherefore nothing else is understood by breadth by the Angels who are with man when he reads the Word: as in the Historicals of the Word, where the Ark is treated of, the Altar, the Temple, the spaces without the cities; also by dimensions there as to lengths, breadths, and heights, are perceived states of good and truth. . . . Things interior in the spiritual world are described by things superior, and things exterior by things inferior (*n.* 2148); for man no otherwise understands interior and exterior things when he is in the world, because he is in space and time, and the things which are of space and time enter into the ideas of his thought and imbue the greater part of them. Thence also it is evident that the things relating to measures, which are limitations of space, like heights, lengths, and breadths, in the spiritual sense are those things which determine the states of the affections of good and of the affections of truth.—*A. C.* 4482.

By the same or by varied means of producing the

sensation of touch, there may be implanted, indeed, there are implanted, in the sensual memory the ultimate and fundamental forms of less general affections and ideas—as heat and cold, softness and hardness, of what is smooth and what is rough, solid and liquid, round and angular, etc., etc.—in which will be embraced all succeeding affections and ideas. And before closing this portion of my suggestions, I would remark that even as it is well for the infant and the young child, and in the order of things, to derive its first impressions in the comparatively limited sphere of the home life and family affection, so does it appear to be right and orderly not to multiply greatly the number of the objects, and the variety of the objects, presented to the forming senses at any given time. Many objects, especially many different objects, will have the effect of producing distraction and of preventing the early formation of the habit of concentration. Toys and playthings, whilst they please and delight and thus amuse the child, should be of a kind as to material and of a shape or make to impress most ultimate and general ideas, and they should be kept within reach of the child so long as it manifests any pleasure and delight in touching and playing with them, and even after that they should occasionally be produced as a means of conserving the connection of the successive formative impressions with the first and most general impression. The preservation of this connec-

tion is necessary for the perfect growth of the mind, for in it is involved a conscious and rational connection of thought and affection with the Divine Truth and the Divine Good of the LORD established in the reforming and regenerating mind, on the basis of the remains implanted in infancy and childhood. No ladder can stand with its top in Heaven, if at any intervening point it be separated from the supporting foot that rests on the solid earth. No tree can live if its stem be cut off from the roots or if the roots be torn out of the ground. (Cf. *A. C.* 5126, quoted on p. 125.)

I have spoken of the primary forms of ideas introduced into the outermost plane of the infant mind by means of impressions made through the sense of touch, which is the common sense, and we have seen that these primary forms are indeed forms of the highest ideas which the human mind is capable of entertaining. In them are latent the very ends of life, from which proceed all the endeavors or forces, and all the beginnings producing the active powers of existence.

The ideas bearing in their bosom these momentous things of life—Divine, spiritual, and natural—have entered silently and been stored away unconsciously in the crude and unformed receptacles of the little man-animal. The LORD provides them for the future man and angel from Himself by angels and by men operating together upon substances spiritual and natural, so constituted by

creation and so delicately adjusted to heavenly influences and earthly impressions, that every tremor of love penetrates to their heart, and every breath of wisdom writes upon them its own indelible record.

And here two things may be noted. The first is, that because the LORD'S giving of life and of all the things of life is infinite, but very little of it can possibly come to the consciousness of the wisest of men, or even of angels, or be taken in and appropriated by any conscious act of reception. Man is in the highest sense an absorbent, as is manifest from the well-known facts of his bodily existence, which in every detail corresponds to his spiritual existence. This is especially true of infants and children, and for obvious reasons. Their absorbing capacity is relatively unlimited, because of non-resistance to internal and external influences—a non-resistance owing to the absence of any will and understanding of their own, and also to the yielding softness of the as yet unformed and unhardened bodily frame. When dealing with the training and development of the senses, this quality of absorption—a quality which man has in common with all created forms, but which is a marked characteristic of the senses—demands a very thoughtful consideration.

We have in common use a cautionary saying when children are in the presence of their parents, and subjects are discussed which it is not desirable for them to hear;

we say: "Be careful; little pitchers have ears." But these same little vessels, even the least of them, have eyes as well as ears, and nostrils, and a tongue, and touch, and for all of these is it needful to have the greatest care, lest "one of them should be offended" by what is hurtful to their tender innocence. As the natural atmosphere enters through the pores of the skin into the whole body of man and invigorates or weakens the system, according to its state and quality, so does the spiritual atmosphere, or the sphere surrounding him, enter through his spiritual pores into his interior life, and affect it according to the state and quality of that sphere. And if we reflect that every natural object of which the senses take cognizance, has a natural sphere and at the same time a spiritual sphere from the plane of influx which it forms in the mind when introduced by the senses as gates of entrance, we may see that these natural objects are not trifles, but matters of grave concern. Utmost care is to be taken that they be good and true in substance and form, of use and beauty, gathered, first from nature, as the work of the Divine Hand, and then from the best and truest art of man. And in the choice of these objects all possible care is to be taken that there be a gradual and orderly formation of images or beginnings of ideas resting on and in continuity with the first image impressed on the memory. We are now dealing with the remains to be stored up in the infant man, who

is as yet a man-animal. The first of these we have supposed to be derived through the sensitive of touch from the human parent—thus from the highest natural form in the order of creation. And this is according to the order in which saving remains are stored up by the LORD in every man in his earliest infancy. The first and inmost remains are from Himself in the innocence in which man is born; the next from the angels, whose sphere is active on the forming child before and after birth; and thereafter from the human parents. This beginning indicates the order that is to be followed in the implantation of remains—so far as this work comes under our conscious direction—from the first infancy up to the period—say the fifth year, or about the fifth year (*A. C.* 10225)—when instruction commences. In this order we have, first, the parents and family, other infants and children, youths, adults, men and women, as objective means for the implantation of remains, the seeds of ideas and of lives. Succeeding these are all good, useful, and gentle animals of the Animal Kingdom and their products, carefully chosen and prepared by men, followed by good, useful, beautiful, and delicate objects belonging to the Vegetable Kingdom, and, finally, by like objects taken from the lowest or Mineral Kingdom. This order, maintained in what may be called the corporeal, absorbing period of human existence, brings us by a true gradation to the

right starting-point for the next period—the corporeal-sensual period—in which instruction takes its commencement by means of ultimates, which are things most general. The two years of the first term of instruction—that is, from the fifth to the seventh year, continuing what has been begun in the preceding period—belong to the infant-school proper or to the “Children’s Garden,” when teachers may rightfully come in to take up the work of the parents and by degrees assume its entire direction.

The second thing to be noted is, that although the sense of touch is the first to be brought into exercise, this is not effected without a simultaneous excitation of that which the other senses have in common with, or from, this universal sense. They are all affected by contact, and all are made partakers of that which enters by means of each. What so enters is instantaneously carried to the soul, and thence goes forth again in an activity producing in all the other senses an endeavor to sensate, or, in other words, causing a beginning of the exercise of their living forces.

It must be borne in mind that Taste, Smell, Hearing, and Seeing are but modified forms of Touch and its sensitive, and that back of them all lie their loves, their own loves or lives, from which they are and for which they exist; and that these loves have in the sense of touch a common principle, the principle of self-protec-

tion, and of conjoining good and truth. This principle communicates to all its companion-loves such word of its impressions from impact as they can receive, to the end that they may share in its delight, or, if needful, that they may be guarded against injury. And what is true of the one sense, with its love, is true of all the rest. The delight, for example, felt in consequence of the maternal touch inevitably excites the activities of the eye, the ear, the smell, and the taste. They come under the force of endeavors, which cause them to reach forth to the mother, and to take in or absorb from her sphere the things that severally delight and nourish their existence. And this is of the LORD's infinitely good and wise Providence, and illustrates the wonderful leading and working of that Providence in the unconscious states of infancy, and, if we will believe it, by correspondence, in the unconscious states of the reforming and regenerating adult.

The infant's food is received by contact with the mother, and has been so prepared in the marvelous laboratory of her system as to be the very delicacy of delicacies to the sense of taste, and to fill its sensitive with a delight that is both intensified and elevated by conjunction with the perception of the sphere proceeding from the mother's person, and taken in by the sense of smell, made sympathetically active. These distinct yet harmonious delights are still further intensified and ele-

vated by the sound of the mother's voice in the harmonies of song or lullaby, or in the caressing tones of tender love falling gently on the ear, and by the sight of the mother's gracious and loving face as it bends over the little one enfolded in her arms, and lays the foundation of every future idea of symmetry and beauty. And are not all these distinct impressions, produced through the open gates of the senses, brought into one general impression in the common sensory, and harmonized into a primal idea of the human form, presenting to the attendant angels the image of the Divine Man, who is Innocence Itself, in the unconscious innocence of a little child?

Enough has been said to show that the sense of Touch is of prominent importance in the work of storing up remains during the period of infancy, and that it is a no less important factor in the subsequent work of imparting knowledge to the mind of the young. This sense, as we have seen, is the common gate of entrance to the mind, and by it there is excited the endeavor, or the living force, which serves to open the other gates or senses.

Assuming, then, that the gates to the mind have been laid open, that through them have successively entered, during the period of infancy, the requisite formatives of the understanding, by which it is gradually built up into a suitable habitation for the will, we may ask, What

will the instructor expect to find when the child, at about the age of five years, is placed in his charge for the purpose of beginning a regular course of instruction? I ought rather to have said, What will the instructress expect to find, because at the age named a child should come under the influence and training of a cultivated female mind, and at a later period under the care and instruction of the male mind. This observation has reference, of course, to boys. Our Doctrines do not leave us in doubt in respect to the proper tutors of young girls. In the case assumed, the instructress may expect to find, first forms of ideas concerning the LORD; that He is the Divine Man, the Creator of all things, the Giver of all things good and true; that He is Love and Wisdom; that He teaches men in His Word, and commands them what to leave undone and what to do; that men ought to obey Him, and ought to pray to Him to help them to obey Him: that there is a Heaven and a Hell; that there are spirits and angels, who are men, and that we live with spirits and angels, as well as with men, etc. Added to these first forms of ideas in respect to the LORD and life from Him, the instructress may look for the beginnings of ideas concerning man, human society, and human relations, connected with soft and tender affections, moving on an interior axis of innocence and simple trust and confidence, and coming forth in good will and kindness, with delight in the association

with friends and companions. And beyond these she will discover first forms of ideas concerning the existence of things created for man and his use, with active affections springing from the delights of caring for and making use of such created objects. And then there will be noted especially five active little loves, with their keen and watchful senses, and more or less developed sensitives, ready to seize upon and draw in through their open doors, and make altogether at home in the habitations of the will and understanding, all that is of man and his life on earth, of animals and their living, of vegetables and their existence, of minerals and metals, of land and water, of air and light and heat. All these things, and how many and how great they are, can be realized only by one who sees clearly that all life and existence have their inmost quality in the seeds from which they spring—all these things will be found in first forms, or as beginnings and germs, stored up in the memory of the child more or less perfectly—rather let me say, more or less imperfectly, and with them all, and common to them all, an affection in importunate activity—the affection of learning.

This affection, with its indefinitely variable delights and pleasures, is the agency especially provided by the LORD for the successive introduction of the knowledges by which man is to be prepared “to ascend up to meet God at His coming,” the one use of all knowl-

edges; and it is to *this affection* that the teacher is to apply himself, as to the living instrumentality put into his hands for the performance of his great work. This affection he is to nourish with good and wholesome food, and none other; this affection he is to stimulate with innocent and pure delights, and none other; and by this affection and its delights and pleasures, pure and simple and true, he is to lead the child to the fountains of the clear and fresh waters of all knowledge of the LORD, of His Word and of His works. Let this affection be to him a most sacred charge. In it is the life of the future man—of the future angel. In the affection of learning, common to all children and men, the LORD has saved for Himself a remnant from the human love corrupted and destroyed by evil, by which to effect the regeneration of man. It is a simple affection from the love in the will, having its place in the understanding; from it springs the desire and consequent endeavor to learn and to know, at first unconnected with any purpose or use; thus it is, as it were, void and empty, an open vessel for the free and ready reception of any end, purpose, or use that may be introduced, and give determination to its roving activities. The end or use of this love or affection from love, therefore, appears only by slow degrees, as from an indeterminate form of mental activity, characterized sometimes as inquisitiveness; it is guided and trained into a deter-

minate form of inquiry, or quest of knowledges, which leads to the formation of a spiritual rational quality of mind and life and a consequent conjunction of man with the LORD.

The affection of learning, as is obvious, comes from the will in the understanding, as a simple spiritual-natural endeavor or force tending toward the acquisition of knowledge or causing the opening of the senses to the world without the mind, and the admission of the things or objects of that world into the sensory, for the formation of the first planes receptive of the influx of the light of Truth. At first it acts from general influx. It is without end or use, *i. e.*, without individual quality, and is thus between good and evil. Neither good nor evil can be predicated of this affection in all its first activities, and therefore can the first forms of ideas concerning the LORD and His life and work be introduced without special taint from the form or medium by which they enter into the mind.

Now, because these first forms are the very remnants stored up by the LORD to be the beginnings or foundations of His Divine work of man's regeneration, and because this work of regeneration is effected by the LORD's first reforming the understanding or causing Truths to take the place of fallacies and falsities in the understanding and afterward by the formation of a new will from Himself in the reformed understanding, it is evident that

the love of learning, by which the mind is first opened to Truth, is the very germinal form of that new will which the LORD creates in the re-creating man to be the receptacle of His Divine Love. Herein lies the unspeakable value and importance of the affection of learning, with the series of affections—as of knowing, understanding, seeing, and thinking Truth—which follow in the order of its beginning for the new or regenerate will of man, the formation of a suitable and beautiful habitation in the understanding. And as the new will is formed by the LORD's leading man by means of his delights and pleasures, it is further evident that the Teacher, if he would learn of the LORD, and if he would follow the LORD, needs to deal with the instrument by means of which his work is to be effected, as the LORD in His Infinite Wisdom from Love deals with it; he needs to lead it lovingly, gently, though firmly, by its delights and pleasures—not by its capricious delights and pleasures, but by such true and orderly amenities as from revelation and experience he well knows will fill to the full the young affection with the food that shall bring joy to its life. Let him see to it that this be done, and that no hurt come to that affection from willfulness, excited by the sphere of mischievous and evil spirits acting through his own sphere or through that of surrounding conditions.

The affection of learning, and the other affections in

the series of which that affection is the first (and which are treated of in *D. L. W.* 404, *A. C.* 3982, *C. L.* 122, and elsewhere), will be treated more in detail when we resume the regular study of our subject, and especially when we consider the doctrine of accommodation.

Having reached this point in our preparatory suggestions, it would seem that our further orderly advancement required the introduction of an ultimate presentation of the subjects and the objects of the Teacher's work, so arranged and tabulated that the general scope of this work, as well as its particular order and sequences, may come into view and be subjected to careful study and analysis.

First, then, the subjects of instruction are human beings, who come into the charge and under the care of the Teacher at about the age of five years, and who remain in that relation, if the conditions be normal, until about the age of twenty-one. Now let us, for the sake of convenience and also according to the order of things, divide the whole period of instruction into three terms, adding to the first term the five years of infancy, when the child is in the Family School, and we shall have the three terms commensurate with three complete periods of time or of age, and agreeing with the three states of the understanding in the subjects of instruction, described by—first, the corporeal-sensual state; second, the sensual-scientific state, and third, the scientific rational

state; the first comprising the period from birth to the seventh year, the second the period from the seventh to the fourteenth year, and the third the period from the fourteenth to the twenty-first year.

Let me observe here that the terms of this division are, of course, to be regarded in the nature of averages, because of the patent fact that children vary greatly, as well in genius and mental quality as in development, and also this—that the one term passes over by imperceptible gradation into the other, because states of mind cannot be subjected to strict and exact delimitations. For this reason the first state is denominated the corporeal-sensual, the second the sensual-scientific, and the third the scientific-rational. Knowledge of the scholars and of their progress, with great judgment, are required in the Teacher's treatment of the children, especially about the period or state of their transition from the one term to the next succeeding.

Second, the objects of instruction are the things to be learnt or to be introduced to the knowing subjects. These objects comprehend all that the human being can know of the LORD, of the spiritual world, of man, and of the natural world. Having in mind the truth, that man can learn and know of the LORD only through the natural world, through man, and through the spiritual world as communicating media of knowledge, we may arrange the objects of introduction in three general di-

visions, each having a progression from the lowest to the highest, like the first division of the subjects as to states. [Consult plan I in Supplement.]

Cast your eye over the plan of study laid before you, and you will observe that the objects of instruction which relate directly to spiritual life are contained in the left-hand column, the objects which relate to the natural world in the right-hand column, and those which appertain more immediately to man in the middle column, and that they are all intended to lead man to know the LORD. You will note further that these objects are arranged in a successive order in each column, and at the same time in a simultaneous order, in the divisions of their successive order. The purpose of this arrangement is to suggest the propriety of a practically simultaneous study of objects relating to spirit, to man, and to nature. Every child, like every adult, from the order of his existence under the auspices of the LORD is always in connection and relation with spirits in the spiritual world, with his fellow-beings on earth, and with nature; and this threefold connection or relation is simultaneous. It is believed that this order of existence ought to have a place in any plan that is provided for the instruction of children; in other words, in any plan designed to be followed in preparing them for their life and existence in this world and in the spiritual world. All the influences operating in the minds

of children, with the exception of those which proceed immediately from the LORD and flow in by an internal way, are affected, qualified, and determined more or less by the media or the forms by which they pass to those minds. These media or forms may be true, orderly, and good, or they may be false, disorderly, and evil. Recognizing these truths and the importance of their bearing on the matter in hand, it would seem imperative that provision be made in a plan of instruction, not only that the objects of instruction, as media of influence, be true and good, but also that they be so related to each other that the three streams of influence may conspire together in simultaneous order and produce concordant states of thought. As harmony of affection between Teacher and Scholar, the harmony of the love of teaching, with the love of learning, is essential to good work and worthy results, so likewise is the harmony of the various objects taught during any given period essential to the effective doing of that good work and to the full production of those worthy results. Concord is order, discord is disorder. "God created man from order, in order, and to order." (*T. C. R.* 71.) And man can be truly instructed and educated no otherwise than "from order, in order, and to order."

Again, it is a truth that the LORD creates, forms, and governs all things from first principles by ultimates, and that man, as a form of life, intermediate between

the spiritual and natural worlds, was so created and is so formed and governed. (*A. C. 10,044 et al.*) Applying this truth to our plan and to the order of instruction, it is suggested that the inmost or first object of teaching should be taken from the "Spirit" column, the second, from the "Nature" column, and the third from the "Man" column, and that this succession ought to be observed, as far as possible, on each day, so that the instructions, day by day, may be at least proximately simultaneous. As first states enter into and qualify all succeeding states, by making the first lesson of every day a lesson in Divine and Heavenly things, the mind of the child is turned upward to the LORD, and if the lesson be such as to affect the child with delight and pleasure, this state, so formed in the Divine and angelic sphere, will be interiorly in the following thoughts excited by objects belonging to the column of "Nature," and the light of that higher sphere will be cast upon the things from the LORD's creation, entering in and forming their images on the sensory. And, further, as Nature is for the use of man, and was created solely to be a clothing of things spiritual, it is evident that the succession proposed will carry the mind of the child from the interior active thought of the LORD, through the uses of Nature to Man, as a form of use, "created from Order, in Order and to Order," so that by Order he may bring back to the LORD all that proceeds from Him, and

being conjoined with Him, may become the conjoining medium between Heaven and Earth. If, now, you will add to these considerations the truth (taught in *D. L. W.* 285, 286 *et al.*) that “the first idea with man into which angelic Wisdom can flow is that God is Man,” you will be disposed, I doubt not, to regard favorably the plan proposed, as illustrated, for example, by the objects of instruction presented in the last lines, where are given the beginnings or the foundations of all spiritual, natural, and rational knowledges, in the LORD, the Creator, the Created Earth, and the Created Man. By such beginnings the mind is placed in correspondence with the Heavens and made receptive of the influx that inflows into the ultimate plane so corresponding, and by means of these first sciences taken from Heaven, that is from the LORD, preparation may be made for His building within that mind an eternal habitation for Himself.

Having observed thus much concerning the Plan, and the purpose of the arrangement noted, let me pass to a few particulars not apparent in the Plan, but which are involved in all its parts, and which need to be kept in mind, in order to a right application of the proposed course of instruction.

It is well known that man with difficulty distinguishes between thinking and willing, or between understanding and will, and, therefore, also between truth and good (*A. C.* 9995), and yet that these distinctions are indis-

pensable to the formation of a true rationality, *i. e.*, of a true humanity. The ability of judging or of forming a judgment by reason and according to reason, depends upon the ability of discriminating ideas or things, of seeing the connections and the differences of ideas and things, and of the parts of ideas and things, thus of distinguishing them and arranging them according to their series and relations. And as such distinctions and arrangements enter into order and constitute order, it is evident that distinctions are absolutely necessary to order—to the order into which man is to be regenerated, and therefore to the order into which he is to be led by instruction as a preparation for regeneration. This involves much for the Teacher and also for the Scholar. For the Teacher much study of revealed Truth, much thought and reflection and careful preparation; and for the Scholar much training and obedient following of the Truths communicated and illustrated by nature without and within him. Among other things and many, these are involved: Love and Wisdom in the LORD; good and truth, with their receptacles, will and understanding, in angels and in men; the things in angels and men, internal and external, in mind and body, relating to good and to truth, or belonging to the kingdom of the will and the kingdom of the understanding; thus these kingdoms in the Heavens and in the Church; thence in the World of Spirits, in Hell, and in the Earths; and in

the three kingdoms or divisions of the Earths, the Animal, Vegetable, and Mineral. In all these, in the whole and in the parts of all these, exist the distinctions noted ; they are as essential to their outermost as to their inmost forms, to their existence as to their life. The human soul cannot be known without a knowledge of these distinctions, the alphabet of a human language cannot be correctly taught and truly learnt without a recognition of the soul's ultimate expression of itself in the dual form of the letters. And further, this also is involved in what has been said concerning distinctions, that all things in nature, as in spirit, are to be distinguished as to use and as to quality, and that uses are good and evil, and qualities are good and evil, true and false, and, moreover, that they are of degrees respectively as ends, causes, and effects, which degrees are illustrated by the three kingdoms of nature and their parts, the three atmospheres, the three degrees of the human mind, and of the Spiritual World, of Heaven, and of Hell.

Again, a clear recognition of the distinctions of objects, as to use and value in the formation of the rationality, is essential to their right-ordering and employment in the work of teaching. They are means to an end, but they are not all in the same degree of applicability. Some are to be applied directly, others indirectly, and others again still more indirectly to the formation and development of the rational. Thus, some objects are means

of forming the sensual mind, some of forming the scientific mind, and others of forming the rational mind. This relation being recognized, their relative importance can be seen and realized, and just proportions can be maintained in their employment. In general, the following points may be suggested as aids in the formation of a just judgment in respect to the relative use and importance of the various objects of instruction within the reach of the teacher.

1. Objects of the highest use and first importance are those which have respect to the LORD, the Divine Man; to Heaven, and the Life of Heaven.

These objects may be sensual in form, as the literal sense of the Word; scientific in form, as the historical and internal-natural sense of the Word; or rational in form, as the genuine truths of the Word and the spiritual sense of the Word. The application, or in actual instruction, the relative importance of these three forms is not to be determined by the position they hold in the general order of succession, but by their adaptation to the state or states which are to be formed at any given stage of the instruction. Thus, in the first or sensual period, information from the literal sense of the Word is of the highest use and of first importance, because this sense is accommodated to that period, and introduces to the mind the very knowledges required in its first formation,

and needed as a foundation of the knowledges to be introduced in the succeeding periods, from or by means of the other forms.

2. Objects next in the order of use and importance are evidently such as relate to man and his life, spiritual and natural.

These may be classified in the same manner as those which come under the first head ; and their application to actual instruction will be determined according to the rule above indicated.

3. Objects belonging to the world of nature and derived from that world, which is for the use of man, will in the very order of things hold the last place in importance.

The classification and the employment of these objects in instruction will, of course, follow the order of their existence in the Animal, Vegetable, and Mineral Kingdoms, answering to the three degrees of the natural mind which are to be formed by means of them. A simple and comprehensive statement of the relative use and importance of the instrumental scientifics at the disposal of the Teacher in the performance of his work, may be derived from the relative importance of the degrees of the mind, to the formation of which the various objects of study are chiefly serviceable. But as such a statement might not prove as practically useful as the one given,

I will let the suggestion stand, without further extension.

I have referred to the just proportions to be observed by the Teacher in the employment of his means of instruction, and have suggested some points that may aid him in determining and maintaining these proportions. Two other conditions of judicious and fruitful instruction remain to be noted, and these are coherence and continuity.

Coherence and continuity are essential conditions of whatever proceeds from and is created by the LORD. They express in a varied way the idea of the unity of end, cause, and effect, in successive and in simultaneous order. All true knowledge, sensual, scientific, rational, and spiritual, being derived from the LORD, *i. e.*, from His proceeding Truth, and by means of the universe, created by His Truth from Good, must needs be in a like unity of end, cause, and effect, and therefore in a like coherence and continuity of the parts in the whole, and of the whole with the parts. As in the order of Creation and Preservation, so in all true knowledge, not anything stands alone or unconnected, for what is unconnected perishes. Every single thing coheres with its prior and with its posterior, and with what is homogeneous; and every single thing is in continuity with that from which it comes forth, and with that to which it goes forth.

This is the order of the Divine Creation ; this is the order of Heaven and the Church, and this is the order of all true knowledge derived and formed from them ; and therefore is this also the order according to which such true knowledge is to be imparted for the formation in the human mind of a genuine rationality prepared to be married to genuine liberty, which is a state truly human, capable of conjunction with the Divine. (A. C. 8603.) Of this state, as formed by the LORD, it is said in *Isaiah* xix, 23 : “ *In that day there shall be a path from Egypt to Aschur, and Aschur shall come into Egypt, and Egypt into Aschur, and the Egyptians shall serve Aschur. In that day Israel shall be the third to Egypt and to Aschur, a benediction in the midst of the land, which JEHOVAH Zebaoth shall bless, saying, Blessed my people Egypt, and the work of my hands Aschur, and Israel mine inheritance.*”

The Plan proposed for your consideration is intended to suggest a course of studies in succession or continuity, and in coherence ; in continuity according to the order of succession in creation and existence, and in coherence according to the relation of Spirit, Man, and Nature, the one to the other ; in other words, according to successive and simultaneous order.

Beginning at the base of the columns, you will observe that “The LORD,” “The Earth,” and “Man” are presented in simultaneous order as the Inmost from Whom

are all things, the outermost by which are all things, and the middle or intermediate for whom are all things.

At the extreme right of this line you will notice the term "number." This is to suggest the idea of Order and Arrangement, as a primary idea to accompany the first and all succeeding instructions, because number, and to number, mean Order, ordination, arrangement, etc. Now, Order not only begins in One, or the Unit, but it also ends in One, or the Unit; for One is All and Each—" *Omnia et Singula*," or the Whole and its Parts. There is no such thing as a simple or absolute One. "An absolute One cannot possibly subsist, but a harmonious One." (A. C. 457.) And this because the LORD, from whom all things are and exist, is the Divine Man "in whom infinite things are One." (D. L. W. 17-22). And from Him as the Divine Man it is that "every *One* consists of various things" (A. C. 4263); or as expressed in the *Arcana* (n. 4149): "Every *one* is composed not of the same things, but of various things in form, which make one according to form." Hence it is that when children are taught that there is one God, who is the LORD, the Divine Man, and when the Book containing the Divine Word is placed before them as the LORD's Book and Most Holy, they receive as a *One* the most complex of all ideas, the idea of infinite things distinctly One in the LORD, and in the Word, which is the LORD's visible presence among men on earth. And

so, when Man and the Earth are presented to them by the Teacher, they see one Man and one Earth, but in neither case an absolute One. A Man, or one Man, is not only a complex form composed of innumerably various parts, but he is also himself a component part of an indefinitely complex Man, the whole Human Race, the whole Finite Man of the Spiritual and Natural Universe; and thus the idea of One Man is internally the idea of the whole Man, and also of all men.

Turning again to the extreme right of our Plan (see Supplement to *New Church Life* for November, page 177), you find "Number" followed by "Form." Form, like Number, has a very wide range of meaning and application. As Number is employed to express order and arrangement and their constituents, so Form is employed to express the products of the arrangement and order of substances, material, natural, spiritual, and Divine, by means of which products the uses which are the ends of creation are carried into their fullness or effect. Therefore, as there are means of uses in the three kingdoms of nature, so there are forms of uses in the mineral, vegetable, and animal kingdoms, and in man, and these forms appear externally in the lowest plane of existence, in shapes, figures, molds, fashions, and organisms. Such *appearances of Form* are intended to be expressed by "Form" in our Plan. (*D. L. W.* 307, 313, 316, 388, etc.) In the middle plane, Form, in our use of the

term, expresses the constitution of internal organisms, such as those of the natural mind; of substances, spiritual and natural, as continents of uses and thus of life; their arrangement according to degrees, and their disposition, together with the products of the operations of the natural mind, which become means of use, such as sciences, theories, and methods, etc. It is evident that this definition of Form is intended to include all things that enter into the science of ultimate forms or figures, usually denominated Geometry, Mathematics, etc., even as Number or arrangement necessarily involves the science of numbering, counting, or Arithmetic. And, if you will proceed a step farther you will see that Form allies itself to all art, and becomes the means of the use of all art, thus the means of the use to be performed by the *imagination*, which is the interior sensual of the human mind. (*A. C.* 3020.) For forms are continents of uses (*D. L. W.* 46), which vary according to the excellence of the uses (*D. L. W.* 80), that is, according as they have respect to things internal or external, spiritual or natural. On the higher plane, forms are truths which are the laws of Order, the laws governing and determining the arrangement and disposition of the parts of all spiritually organized beings, as men and angels; thus they are the means or causes of all heavenly and Divine uses, and involve not only the constitution of the spirit of every man, but also of the organized

structure of aggregations of men, in Heaven, in the World of Spirits, in Hell, and lastly in the natural world (*D. L. W.* 273), *i. e.*, of Society, the State, of Races, Nations, and Peoples—and thus of Mankind or the Human Race.

These remarks are not to be understood as conveying the suggestion that such things should be taught to the child by the Teacher when presenting the idea of One God, One Man, and One Earth; but that they ought to be actively and consciously in the thoughts of the Teacher, so that the sphere of this active thought may inflow into the sphere of the forming mind of the child, and by unconscious operation cause the primary impressions made on that mind to assume an order and arrangement in correspondence with the inmost thought of the *One*, from which the outermost *form* of the *Unit* has proceeded. In addition, the remarks above made are intended to suggest to Teachers that their own truer conception of One, *i. e.*, of number as Order, ought to be allowed freely to permeate their instructions on the subject, and by successive developments and applications to the objects of instruction, to their nature and form and quality, to remove the fallacies derived from the first impressions of the Unit. All the first impressions of infancy and childhood are mere fallacies, which have to be gradually informed by truer ideas and thereby corrected, to the end that mere appearances may be removed, and

the mind advance slowly into the conception of more and more real appearances; in other words, in order that it may be drawn away from fallacies toward truths.

Looking once more at the Plan, you will see that as we proceed from the first idea of the LORD, the Divine Man, *the One*—to His Divine Work of Creation, Redemption, etc., and from this to some general results of Creation and Redemption, and thus begin to develop the idea of the Infinite One from whom are all things, so do we also advance with nature and with man. The Earth, as representing Natural and Material Substance, is brought before the mind of the child in her larger parts or kingdoms, and carried up to man, for whom all natural and material substance was created, and the idea of whom is, therefore, in all that substance, being manifested in its re-agency, as a passive form, receptive of influx and capable of entertaining active forces, which tend toward what is higher, and which emulate what is in man from the LORD. So, also, through the idea of man, the child is introduced to the idea of mankind, of the complex varieties of the human form, its appearances, etc., until it reaches a concept of human living, activity, and operation, in the "Story of Man."

"Color" is introduced after Form, because Color is an appearance of Number and Form, when these are presented in Light. Colors are reflections of light from substances, and they are varied according to the number,

i. e., the Order and the Form or Quality of the substances upon which the rays of light fall. In the *Ar-
cana* we have this teaching :

In order that color may exist, there must be a something dark and snowy, or black and white; when the rays of light from the sun fall upon this, according to the various tempering of the dark and snowy, or of the black and white, there exist colors, from a modification of the inflowing rays of light, of which [colors] some take more or less from the dark and black, some more or less from the snowy or white, thence is their diversity.—A. C. 1042.

According to this Doctrine, color is light modified by the substances, and the forms or qualities of the substances upon which it falls, and presented again or reflected in such modified form. Together with Number and Form, Color is a quality predicable of substances and forms in all the degrees of the Natural and Material World, but coming to the cognizance of the mind of man chiefly through the sense of Sight. Like Number and Form, viewed in their higher meanings and aspects, Color is also predicable of Spiritual substances and forms, and, when rightly regarded, will be seen to express qualities of mind and heart, or of understanding and will, thus varieties of thought and affection, and varying states of thought and affection. Human thought, as the form of human affection, is but the reflection of the Divine Light or Wisdom, inflowing by the heavens and the Spiritual

World in general, and modified by the spiritual and natural substances composing its receptacles in man. The color of human thought is derived, therefore, from the Order (Number) and the Quality (Form) of the scientifics and knowledges entering into and constituting the structure of the mind, and from the nature of the affection present in the living force of the thinking. The knowledges give the color to the thought—the affection infuses the life, which is the essence of the color, commonly denominated the warmth or the cold of the color. Such color of thought, in all varieties and diversities, appears really or manifestly in the Spiritual World, where internal states are re-presented in corresponding externals. This is true of individual as of aggregate thought; of angel, spirit, and devil, as of the whole Heaven, the World of Spirits, and of Hell. It is infinitely true of the appearance of the Divine Truth of the Divine Good in the radiant belts of flame-colored and white Light proceeding from the LORD, and constituting the Sun of the Spiritual World, in the midst of which is the Divine Man. It may not be inappropriate in this place to continue the extract commenced above. We read:

The case is the same in the Spiritual [World as in the natural]; there *the dark* [substance] is the intellectual proprium or the false; and *the black* is the voluntary proprium of man or evil, which absorbs and extinguishes the rays of light; but the

snowy and the *white* is the truth and good which man thinks that he does from himself, which reflects and rejects from itself the rays of light. The rays of light which fall upon them, and which they, as it were, modify, are from the LORD, as from the Sun of Wisdom and intelligence, for rays of spiritual light are none other, nor from any other source; because natural things correspond to spiritual, it is that when in the other life this is presented to the sight around the regenerate spiritual man there is what appears similar to a bow in the clouds, which bow is the representation of spiritual in his natural things. With the regenerate spiritual man it is the intellectual proprium into which the LORD insinuates innocence, charity, and mercy; according to the reception of these gifts by man, his iris [or bow] appears when presented to the sight; more beautiful the more the voluntary proprium of man is removed, subdued, and reduced to obedience.—A. C. 1042.

Proceeding upward along the line on the extreme right of our Plan, you will find the terms “Force,” “Motion,” and “Power” following upon “Color,” “Form,” “Number.” Like the latter, the former terms are employed to cover ideas of conditions, states, and qualities ranging from matter, through man, spirit, and angel to the Divine. In order not to detain you too long, let me condense the teachings of our Doctrines concerning Force, Motion, and Power, so that you may obtain a distinct idea of their application to our subject, as well as of the extent of their bearing.

In all things created from the LORD there is from Him an in-

flux, causing in them a perpetual conatus or endeavor, or striving to produce forms of uses. This quality exists in all the substances and matters of the earths, as it is in all the higher forms of existence from the same Divine origin.—*D. L. W.* 310.

Conatus or endeavor is from the influx of the Divine; from conatus is force, and from force is effect. . . . Every effect without the continual influx of the cause would instantly perish.—*A. C.* 5116.

This conatus or endeavor of itself does nothing but by *forces* corresponding to itself, and by them it produces *motion*. Hence it is that the *endeavor* is the all in the *forces*, and by the forces in the *motion*; and because *motion* is the ultimate degree of *endeavor*, by this it has its *power*. . . . Endeavor is not force, nor is force motion, but force is produced by endeavor, for force is endeavor excited, and motion is produced by force; wherefore, there is no power in endeavor alone, nor in force alone, but in motion, which is their product.—*D. L. W.* 218.

There is living endeavor, living force, living motion. Living endeavor in man, who is a living subject, is his will united with his understanding; living forces in man are those things which constitute his body within, in all which are motor fibres variously interwoven; and living motion in man is action, which is produced by those fibres from the will united to the understanding.—*D. L. W.* 219.

Atmospheres, waters, and earths are . . . three generals by which and from which all and single things exist with infinite variety. Atmospheres are the active forces, waters are the mediate forces, and earths are the passive forces from which all effects exist. Those three are such forces, solely from the Life, which proceeds from the LORD as a Sun, and which causes them to be active.—*D. L. W.* 178.

In everything spiritual there is an endeavor to clothe itself with a body the spiritual furnishes a soul, and the material furnishes a body.—*D. L. W.* 343.

All uses, both good and evil, are from a spiritual origin, thus from the Sun, where the LORD is.—*D. L. W.* 348.

The uses of all created things ascend by degrees of altitude to man, and by man to God the Creator, from whom they are, (n. 65-68) and in the last things exists the end of creation which is that all things may return to the Creator (n. 167-172), and that conjunction may be effected.—*D. L. W.* 316.

These teachings will serve to present some idea of the meaning and application to our subject of the terms “Force,” “Motion,” and “Power.”

In their progressions into ultimates, and in their appearances in nature, Force, Motion, and Power are known as Vital, Physical, and Mechanical Force, Motion, and Power.

The repetition of the term “Use” in the Plan is for the purpose of suggesting to the Teacher that the use of the objects of instruction as means of forming human rationality and liberty, and thus of attaining the end of education is never to be lost sight of, but to be carefully noted in the successive planes from which those objects are drawn.

Before resuming our study of man, the subject of education and instruction, it may be well to restate in a summary form some of the leading points of Doctrine heretofore considered.

Man is born an animal, and becomes a man by instruction. Being a mere organ, or form of receiving life, nothing is connate with him except the faculty of acquiring knowledge, intelligence, and wisdom, and an inclination to love. Life from the LORD flows into these faculties as receptacles or forms organized of the finest substances, and by this influx man is enabled to understand and do what is true and good ; in other words, to have rationality and liberty from the LORD, and to be held in equilibrium between Heaven and Hell, thus, to be reformed and regenerated.

The will is the very esse of the life of man, and the receptacle of the good of love, and the understanding is the existere of life thence, and the receptacle of the truth and good of faith, and when the good of love and truth of faith are received, then is man conjoined with the LORD, and this conjunction is the esse or the "to be" of man. (See *A. C.* 5002, 585, 9282.) To bring into effect this end, or esse, the LORD by His inflowing love disposes man's will in favor of the Truth, which inflows mediately into the understanding. When the Truth is followed, then is brought about an ad-union or conjunction of the will and understanding, or their marriage, in which there is prepared a habitation for the LORD, or man's conjunction with the Divine. This marriage is spiritual, and is Heaven and the Church, and the LORD with man. From the internal marriage proceeds the

external marriage, which constitutes the very centre and basis of human society, with its order, and laws of order. On the Home rests the State, on the State, the Church, on the Church, Heaven. It is of the province and function of Education to prepare the planes in the human mind that shall receive the Divine influx and become the instrumental means for the fulfillment of this end of creation according to the Will of Infinite Love. And in order that there may be in the thought and work of the Educator a conjunction and right coherence of ideas, he ought to be in some affection flowing from a love of teaching, or from a love of the sciences and knowledges to be taught, or from a love of being useful to children and youth, which is the love of the neighbor from love to the LORD. According to the activity of one or other of these loves, or, what would be the best, of these three loves co-acting, will be the clearness of ideas as means to the end, as well as the fullness of the knowledges attained and to be applied in the work that is to be done. For it must ever be borne in mind that "the understanding does not lead the will, or that wisdom does not produce love, but that it only teaches and shows the way; it teaches how man ought to live, and it shows him what way to follow The will leads the understanding, and causes it to act as one with itself; and the love which is of the will calls that wisdom in the understanding which concords." (*D. L. W.* 244. See *A.*

C. 7342.) A Teacher therefore ought "to place the heart to the truths" of his work, so that they may be made effective in the work, and that he, together with his work, may be preserved from evil influences, and kept in the sphere of those helping angels who are sent by the LORD to have a charge of the little ones that are the subjects of his work.

It is evident that the one thing of greatest importance in all living instruction, for Teacher as for Scholar, is that of doing; in other words, that both must learn to do, must do to learn, must learn by doing, and must do in learning. The hand must complete and supplement the mouth of the Teacher and the eye and ear of the Scholar. For in doing, the will and understanding are conjoined; in doing, they are married and in their very life—"He that hath my Commandments and keepeth [or doeth] them, he it is that loveth me," are the words of the LORD in *John* xiv, 21. (See A. C. 9282.)

Doing is not only the completion of a former state, but also the beginning of a new state (A. C. 4979), and thus is it a very means of continuity, leading pleasantly, and with the delight always experienced in ultimating what has been learnt,—by presenting it objectively in new and varied forms—to further instructions and further openings of the mind. And, lastly, doing impresses the thing done and whatever is connected therewith most

deeply on the memory, imbeds it in the substances of the memory, and by affording added means of recollection, helps to hold it more constantly in the thought and ready for use.

These states of doing what has been learned ought to be kept up until they have resulted in the formation of a habit of doing. In this habit lie the possibilities of the greatest good to the child and the future man; the good of eternal living according to Divine Order; the good of a genuine moral life and a true citizenship; for present needs an ever-available source of occupation as a relief from the weariness of study; a means of restraint for frivolous and mischievous moods; and, on the other hand, an opening of the way for the exercise of the inventive faculty and an excitation of the love of discovery.

Doing is use, and use is life. The child that finds delight in doing, unconsciously regards this delight as something provided and not altogether of its own acquisition. In this plane of feeling there may be implanted by the angels gratitude, with love and reverence for those who have prepared the way for the coming of things so pleasant, and in these there will be some force, more or less strong, to counteract the tendency to the development of the pride of self-intelligence—that potent foe to all true intelligence and wisdom.

Man, as a form recipient of life from the LORD, is

created of things finite as to the body and as to the spirit, which are so organized as to receive both the life of the mind and the life of the body. In the *True Christian Religion* we have this teaching:

That man is not life, but a receptacle of life from God, appears from these evident proofs that all things which are created are finite in themselves, and that man, because he is finite, cannot but be created out of finite things; wherefore it is said, in the Book of Creation, that Adam was made from the earth and its dust, from which he was also named, for "Adam" signifies the soil of the earth, and every man actually consists of such things only as are in the earth, and from the earth in the atmospheres; those which are in the atmospheres from the earth, man takes in by the lungs, and by the pores of the whole body, and the crasser things by foods made of earthy particles. But with respect to the spirit of man this also is created of finite things; what is the spirit of man but a receptacle of the life of the mind? The finite things of which it [is created] are spiritual substances, which are in the Spiritual World, and which are also collated into our earth, and therein hidden; unless these were within, together with material things, not any seed could be impregnated from its inmosts, and grow forth thence in a wonderful manner without any deviation, from the first stamen even to the fruit and to new seeds, nor could any worms be procreated from effluvia out of the earth, and from the expiration of the exhalations from vegetables with which the atmospheres are impregnated.—*T. C. R.* 470.

But this life which inflows with man is also Divine, for the LORD gives all His own. Man takes much or

little according to his receptibility—*i. e.*, according to the quality and state of his rationality and liberty, from which he has thought and affection. And since these, namely, thought and affection, are subjects of reformation and regeneration, they are also subjects of instruction and education. Therefore are instruction and education prime factors in the work of preparing man to receive the Divine life, to be thereby reformed and regenerated, and to become a man in the order of human life in which appears the image and likeness of the Life of the Divine Man. (See *T. C. R.* 471–473, also *D. P.* 79, and *T. C. R.* 364 and 365.)

What, then, is the order of human life?

Man was created a form of Divine Order, because he was created an image and similitude of God, and because God is Order Itself, he was created in image and similitude of Order. There are two things from which order exists, and by which it subsists, the Divine Love and the Divine Wisdom, and man was created a receptacle of these, wherefore also he was created into the order, according to which those two things act in the Universe, and chiefly according to which they act in the Angelic Heaven; whence that Heaven is in the greatest effigy a form of Divine Order, that Heaven in the sight of God is as one Man; and there is also a plenary correspondence between that Heaven and Man. For there is not in Heaven a Society which does not correspond to some member, viscus, or organ in Man; wherefore it is said, in Heaven that this Society is in the province of the liver, or of the pancreas, or of the spleen, or of the stom-

ach, or of the eye, or the ear, or the tongue, etc.; the angels themselves also know in what district of any part of man they dwell. That it is so, has been given me to know to the life; I have seen a Society consisting of some thousands of Angels as one man; from which it was evident that Heaven in the complex is an image of God, and that an image of God is a form of Divine Order.—*T. C. R.* 65. (See also *H. D.* 279.)

Truth and Good are the Principles of all things in both worlds, in the Spiritual and Natural, and they are those things by which the Universe was created, and by which the Universe is conserved, *and also by which man was made*, wherefore those two are the all in all.—*T. C. R.* 224.

The Word is the LORD as to Divine Truth; by that Truth are ordained all things in heaven and in hell; *thence also is all order in the earth*.—*A. C.* 8200; *A. C.* 5114, 4523; *cf. H. D.* 278.

From these teachings we can see that the Order of human life is the Order of the Divine Truth, which is the Divine substantial form of the Divine Good or Love, in other words, the Divine Man, the LORD. From the LORD, therefore, by creation, there is given to man such an arrangement, “disposition, determination, and activity of the parts, substances, and entities” which compose his form, that “he can receive the Divine into his inmosts and thence in their derivatives in order, and by this reception be elevated to the Divine and conjoined with the Divine.” (*H. D.* 278.)

And since the Divine is Infinite Love of all others out of Itself, and Infinite Wisdom operating from this

Love for the eternal good of all others out of Itself, it is perfectly clear that the true order of human life consists in man's living in love to the LORD and in charity toward the neighbor, according to every word, that is, every Truth that proceedeth out of the mouth of the LORD.

But it is equally clear that man is not in this order of his life, but in the very opposite, for, whilst the order of the human race ought to be that the one love the other as himself, now every one loves himself above others, thus hates all others. (*A. C.* 637, also n. 5850, 3623.) Hence is the human race in a life contrary to the order of its creation, contrary to its own liberty and its own rationality, contrary to its own human principle, and in the very hatred and active destruction of whatever makes it human and distinguishes it from the life of evil and ferocious beasts. (See *A. C.* 2219 and 4219.)

Therefore is it of "the Divine Order [which is immutable] that man dispose himself to the reception of God, and prepare himself to be a receptacle and habitation into which the LORD can enter, and in which He can dwell as in His Temple." (*T. C. R.* 105.) In other words, it is of Divine Order that man dispose himself to receive wisdom and love, and thus the LORD at His Coming. To this end he has been gifted with the faculties of rationality and liberty; to this end, also, is he

instructed in the truth, by which he can be led away from evil and to good and Heaven. When man suffers himself to be thus led, he is in the order of human life, and all his determinations and activities, being from the love and wisdom that inflow from the LORD, he is in form a man, internally an angelic man, and externally a spiritual-natural man—a man of the Church conjoined with the LORD. (See *A. C.* 4839; also *H. H.* 30, 304; *T. C. R.* 67.)

It is a primary principle of the order of the heavenly man that he is formed from the LORD by the interior degrees of affection and thought, and influx thence into the external degrees and the adaptation of the latter to the former. This is also a primary principle of instruction. The Teacher does not impart knowledge and intelligence to the mind of the child, but he presents to its faculties, through the senses, objects of nature and things of science, which, when received, constitute vessels or forms prepared to receive that which flows in from the LORD according to the order of human life. Thus the truth enters from within into the mind, when forms, corresponding and adequate, are introduced from without. The teaching of the Church on this subject is as follows:

It is of order that the celestial inflow into the spiritual, and adapt this to itself; that the spiritual inflow into the rational, and adapt this to itself; that the rational inflow into the scien-

tific, and adapt this to itself. But when man is instructed during his first childhood, the order is indeed the same, but it appears otherwise—namely, that he advances from scientifics to rationals, from these to spirituals, and thus at length to celestials. This appears so, because in this manner is to be opened the way to things celestial, which things are inmost. *All instruction is only the opening of a way*; and as the way is opened, or, what is the same thing, as vessels are opened, they thus inflow in order—from things celestial-spiritual, rationals; into these, celestial-spiritual things, and into these, celestial things. These continually present themselves and also prepare for themselves and form vessels, which are opened.

That it is so may also appear from this—that the scientific and the rational in themselves are dead, and that they appear to live is from the interior life which inflows. This may be manifest to every one from thought and the faculty of judging, in which lie concealed all the arcana of the art and science of analysis, which are so many that they can never be explored, even as to one-ten thousandth part. [These exist] not only with the adult man, but also with children, all whose thought, and all whose speech thence is full of them, although man, even the most learned, knows it not—which would be impossible, unless the celestial and spiritual things, which are within, presented themselves, inflowed, and produced all those things.—*A. C.* 1495 (*cf. n.* 3151).

And thus do we again meet the vital question, What are the true and orderly objects of instruction?

It is evident that objects of instruction may be good and also evil, true and also false. It is the duty of the

Teacher to know and discriminate them—to reject the evil and the false and to retain the good and the true.

It is certain that objects of instruction will make fallacious impressions; for they are appearances, and appearances are fallacies. But fallacies are also of two kinds. There are fallacies that can be bent to truths and fallacies that cannot be so bent. And these, also, it is the duty of the Teacher to know and to discriminate. Fallacies that cannot be bent to truth close the mind to influx from the higher planes and open it to influx from the lower. Fallacies that can be bent to truth, on the other hand, open the mind to higher or interior influx, and thus they become the means of its operation. For it must be remembered that whatever is introduced into the natural mind from without comes into the service of whatever inflows into that mind from within. If fallacies and falsities which are incapable of modification are introduced, they serve the influx of evil, while fallacies and falsities capable of modification serve the influx of good from the LORD. For “it is a law of order that exteriors are subject to interiors, or, what is the same, inferiors to superiors, and that they serve like domestics; for exteriors and inferiors are nothing but things of service, while interiors or superiors are respectively things of rule.” (*A. C.* 5127; see also *n.* 5013, 5305, 5704.)

It is asked, How shall the Teacher learn to know and discriminate things good and evil, things true and false, and fallacies capable of modification and fallacies incapable of modification? We know of but one answer to the question: By going to the LORD in His Divine revealings of the Truth; by humbly learning of Him from a sincere and honest desire to do his duty and perform his use of charity, that those whom he instructs may be prepared to receive the love and wisdom of the LORD, come into the order of their human life, be conjoined with the Divine, and the LORD's will be done on Earth as in Heaven.

A Covenant is not formed with man otherwise than by the reception of influx of the Truth from the Divine, and then by correspondence; for superior things when they inflow into inferior things are not otherwise received. . . . Correspondence is not given unless inferiors be subjected to superiors by subordination, and when they are subjected, the superiors act in the inferiors altogether like a cause in its effects."—*A. C.* 8778.

A Covenant is Conjunction. Conjunction with the LORD is the end of man's regeneration, and therefore, also, the end of education. The means of regeneration are Truths from the Divine, and these are likewise the means of education. In their lower and lowest forms, truths are all teachings, all knowledge, and scientifics, having correspondence with things rational and spirit-

ual from the Divine. When scientifics corresponding to Divine Truths, presented in rational and spiritual forms of Doctrine, are introduced into a mind, they constitute vessels receptive of influx from the Divine, which, being subordinated to the Divine, are actuated by it as by a cause to bring forth corresponding effects; thus to give to the Divine power in and over the mind and the life. This is the ordering of human life in accordance with its end in the order of creation. And in this ordering, Instruction and Education take their place as natural means in subordination to the spiritual means of Divine Revelation, for the successive influx and reception of the Divine Truths whereby the Covenant or conjunction of the LORD with man is established.

It is a law of spiritual and natural life that things superior or interior tend constantly to things inferior and exterior, and by these to their terminations in corresponding ultimates, in which they can be fixed. They are causes seeking to produce effects, or they are like souls striving to clothe themselves with bodies in which they can be in the rest of fulfilling every love or end of their existence. The whole Spiritual World is such a cause, or like such a soul, tending with a constant and most powerful tendency to embody itself in the substances and matters of the natural world. In the light of this teaching, it is plainly to be seen that every good

from the LORD tends to live in a truth, every truth in a rational cognition, and every cognition in a scientific, every scientific in a sensitive of the sensual mind, and every sensitive in an object of the world of matter. The actual fulfillment of this tendency, however, does not depend on the effort itself, but on the inmost principle and on the quality of the soul from which it proceeds. For, as we are taught:

Interior truths may indeed be inseminated with scientifics, but the truths within them do not have life before there is good in them. Life is in good, and from good in truths, and thus from good by truths in scientifics; then good is like a soul to truths, and by truths to scientifics, which last named are like a body.—A. C. 6077.

Good from the Divine Good of the LORD is Use, and this is of the will with man. It is what man loves, desires, and *does* when opportunity offers. And use is nothing but charity toward the neighbor. Truths, therefore, are really living causes, productive of effects in man only so far as they are made alive by charity toward the neighbor. The same is true of scientifics and of things sensual, as inferior forms of truth. When the end of use is in them, they become so many forms of charity, by which the love of the neighbor comes into fullness and power, and in which it exists as a soul in its body.

From these things it is evident that the true order of human loving, thinking, and doing is, that truths are to be received from the LORD by Revelation, and to be taken into the understanding from and by an affection which is of the love of the will. This affection is in man a good which desires and seeks its consort. It goes without explanation that the form of the consort taken into the house will be according to the quality of the suing affection. The man acquires knowledges and scientifics adapted to the performance of the use which he has in end. If the use be genuine charity toward the neighbor, the truth which he receives from Revelation will in him take on the form of natural intelligence, that is to say, will be formed in and according to the light of the world, *i. e.*, according to what is of common sense and adequate to the doing of things in the natural world. In such a case the light of Heaven, which is Truth revealed, shines into the light of the world, which is natural intelligence; and the warmth of Heaven, which is love toward the neighbor, makes both alive, conjoins them by a common affection, and produces from this conjunction, a charity in act, or a Use.

In the *Arcana* we are taught as follows:

It is good from which truths are, and truths from good from which scientifics are; thus the latter are derived and produced from the former; but still good is the all in all in the products and derivatives, because they are from good. The case is similar.

with end, cause, and effect; the end is the all of the cause, and the cause is the all of the effect, whence it follows that the end is the all of the effect; insomuch that if the end or final cause be taken away, there will be neither efficient cause nor effect. In like manner do the celestial, spiritual, and natural succeed each other; from the celestial is all the Spiritual, and from the Spiritual is all the natural, that is to say, from the celestial by the Spiritual; *that is called celestial with man which is of the good of love, spiritual which is of the truth of faith thence, and natural which is of the scientific*; the scientific is natural, because the scientific is truth appearing in the light of the world, but the truth of faith, so far as it is of faith with man [is truth appearing] in the light of Heaven. From these things it may be evident how the one is produced and derived from the other, and that the first is the all in the products and derivatives, insomuch that if the first be taken away, the things thence succeeding will perish. That the Divine is the first of all, every one may know who enjoys any faculty of perception; wherefore this is the all in all of the order of things, thus in all the things of god and truth, which make heaven, and which make the life of heaven with man.—A. C. 9568.

This Divine teaching makes it evident, on the one hand, that unless there be an affection of good or of use in the heart, there can be no genuine truths in the internal mind, and no genuine scientific in the external mind, and, on the other hand, that the presence of such an affection will impart to truths and scientifics a certain softness and pliancy, in consequence of which they can easily be disposed in order for application to the end designed,

and thus come into a heavenly form. Truth in the heavenly form, as it is in the mind of an angel, has this characteristic, that it is always at the disposal of good affections, and ever serves them freely in their coming into act. The angel thinks as he loves, and acts as he thinks, from love. His understanding does not resist his will, but, like a married partner, receives the life of the will into itself, and provides that it be continued as a life in its degree and plane, and thence in lower degrees and planes, until it appears embodied in the full form and power of an existing word or deed. And this last is the corresponding external of that affection, in which it appears and is represented. Hence it is that the outward form and existence of an angel, with all their surroundings, are altogether representative of his internal life of love and thought. (See *A. C.* 7068 and 5423.) The order of human life, therefore, effected by means of the faculty of receiving the truth of good, begins in charity from the LORD, by which alone faith in the understanding can be vivified and made to minister and serve, and by faith the scientifics of the natural mind. In the way of this order, charity produces use and terminates in use, in which is the ultimate existence of its heavenly form—for every angel is a form of use, and every man of the church is a form of use.

The faculty of receiving the truth of good and the good of truth is spoken of, because none others are in that faculty ex-

cept those who live the life of charity; this life gives that faculty. They greatly err who believe that faith without charity can give this quality, for faith without charity is hard and resisting, and *rejects all influx from the LORD*; but charity with faith is yielding and soft, and receives the influx; thence it is that charity gives that faculty, but not faith without charity; and because charity gives that faculty, it is also that which saves; for they who are saved are not saved by charity from themselves, but by charity from the LORD, consequently by the faculty of receiving it [*i. e.*, charity].—A. C. 8321.

Therefore, inasmuch as the kingdom of the LORD is a kingdom of uses which are ends of loves, the order of human life which begins in love and charity terminates in the kingdom of the LORD, for which man was created. It is written :

The kingdom of the LORD, which is the Spiritual World, is a kingdom of uses, and uses there are ends; thus it is a kingdom of ends; but ends there succeed each other in various order, and are likewise so consociated. The ends which succeed are called mediate ends, but the ends which are consociated are called consociate ends; all these ends are mutually and subordinately so conjoined that they respect one end, which is the universal of all; this end is the LORD, and in heaven with its recipients, it is love and faith in Him; love there is the end of all wills, and faith is the end of all thoughts, which are of the understanding. When all and single things have respect to one end, they are held in an inseparable connection and make a one; for they are under the aspect, government, and Providence of One, who bends all to Himself according to the laws of subordination and consociation,

and thus conjoins them to Himself, and at the same time mutually to their consociates, and thus in turn conjoins them to one another. Hence it is that the faces of all in heaven are ever turned to the LORD who is the Sun there, and for that reason the Centre of all aspects, and, what is wonderful, however the angels may turn themselves. (n. 3638.) And because the LORD is in the good of mutual love, and in the good of charity toward the neighbor, for He loves all and by love conjoins all, therefore they are also turned to the LORD by regarding their consociates from that love.—A. C. 9828.

See also n. 454 and n. 997, in the latter of which we have the following teaching:

As regards use, the case is this: those who are in charity, that is, in love toward the neighbor, for which love the delight of pleasures has life, do not regard the fruition of pleasures except for the sake of use; because charity is not anything but the works of charity; charity consists in exercise or in use; he who loves the neighbor as himself never perceives the delight of charity except in exercise or use; therefore, the life of charity is the life of uses. Such is the life of the whole heaven, for the kingdom of the LORD, because it is the kingdom of mutual love, is a kingdom of uses; therefore all enjoyment which is from charity has its joy from use; the more exalted the use, the greater the joy; thence it is that, according to the essence and quality of use, the angels have felicity from the LORD. Such is the case with all enjoyment, the more exalted its use, the greater is its joy; as, for example, the delight of conjugal love, because from it is the seminary of human society, and from this the kingdom of the LORD in the heavens, which use is the

greatest of all, therefore there is in it so much of delight, as said, that it is heavenly delight. The case with other enjoyments is similar, but with a difference according to the excellence of uses; which uses are so numerous that they can hardly be arranged into genera and species; the one of them respects more nearly and directly, and the other more remotely and indirectly, the kingdom of the LORD, or the LORD. From these things it may also appear that all enjoyments are conceded to man, but for the sake of use, which [enjoyments] therefore, from the use in which they are, partake of heavenly felicity and live from it, with a difference.

It is thus, then, that the LORD vivifies faith in man, and by faith the scientifics in the natural mind, by the delights and pleasures which he receives from them, and by the same means He leads man to save himself by the truths of faith and science in doing uses. In the beginning, and with many persons through their entire life, this delight is only natural and of the quality of lust, for it is felt in the act of acquiring and in the fact of possessing scientifics and knowledges, without respect to their application to uses. They have no thought that they are only means which are to be employed for the attainment of other and better things, such as rational thought and judgment concerning what is right and wrong, concerning duty toward the neighbor and the LORD, etc. If this state be continued and confirmed, man will be turned away from the LORD, and will also divert his acquisitions from the service of the LORD, and

therefore from the very beginning and end of the order of human life. And when scientifics and knowledges are thus debased to what is **merely** natural and earthly, they cease to subserve any truly human use, and are closed to all light from heaven, and finally to all life from heaven, become cold, hard, resisting, and then die.

The opposite result follows upon the acquisition of scientifics and knowledges for the sake of having the life of man by means of them formed into a kingdom of heaven. This end causes them to grow, to expand, and to become soft and flexible by frequent service and application, being thereby opened to the influx of light and life from the LORD. They are sought and acquired not from any mere pleasure in possessing them, but from the delight of possessing increased means of use to the neighbor. From this end, and for this end, they are loved; and thus they are really loved according to the excellence of the uses which they subserve, or according as the LORD appears and is seen in them. (See *A. C.* 1472, also *A. R.* 200.)

The first use for which scientifics are to be acquired is that man by means of them may learn to think. To this end every man is gifted with a love of knowing and with a delight flowing from the activity of that love. When he has learned to think, he receives other gifts, with their delights, in the exercise of the love of thinking, and making use of scientifics, followed by the love

of reasoning from them and preparing them for use; which is a love of discovering their various applications; which is finally succeeded by the love and delight of making actual applications of them and producing uses. By means of this actual doing of scientifics, the natural man, who acts and does, is conjoined with the internal man, who loves and thinks from knowledge, and in this conjunction use and the love of use rules, and the scientifics by means of which the state has been attained can be laid aside to make way for others of a more interior and excellent quality. (See A. C. 1487.)

Scientifics and knowledges are of true and real value to man only so far as they are made subservient to a life of love to the LORD and charity toward the neighbor; for these loves alone as ends constitute man a rational being. We are taught that

The rational can never be conceived and born or formed without scientifics and cognitions; but scientifics and cognitions have use as an end, and if use, then also have they life as an end, for all life is of uses because of ends. Unless they be learnt for the sake of the life of uses, *they are of no moment, because of no use*; from them alone, that is from scientifics and cognitions without the life of use, the rational becomes, as described, like a wild ass, morose, pugnacious, leading a parched and dry life, from a certain favor for truth, defiled by self-love; but when they have use as an end, they draw life from uses, but a life of such a quality as are the uses. They who acquire cognitions in order that they may be perfected in the faith of love, because

the true and very faith is love to the LORD and to the neighbor, are in the use of all uses and receive spiritual and celestial life from the LORD; and when they are in that life, they are in the faculty of perceiving all things which are of the LORD's kingdom; in this life are all the angels, and because they are in this life, they are in very intelligence and wisdom.—A. C. 1964.

What man learns from the Word and its Spiritual Doctrine, in order to be of use in his life, is to be insinuated into what he learns from the world. Spiritual science, from which he takes and forms his faith, is to be introduced into the natural science, according to which he regulates his actions; and this is done when man's spiritual science is illustrated and confirmed by the things of nature and of sense and the scientific ideas thence obtained.

If there be with man an affection of use, which is always from a spiritual origin, this will enter into the mind with whatever spiritual sciences may be learnt, and determine them into the plane of practical thought, in which interior things are presented in objective forms. Hence will spiritual perceptions and thoughts appear to man as rational conclusions and orderly principles and rules of action. By this conjunction of what is internal and external, effected by a love of use, the rational mind comes into form, and under the same impelling force the new rational, which is to man a reason for action, collects new scientifics as means and instrumentalities of

action, and with them inflows into the active and moving forces of the body and comes forth embodied in word and act. A full state of life ensues and man grows in strength and stature.

The process by which this end is reached is compared to that by which the digestive organs of ruminant animals prepare the herbs or grasses introduced into them for nourishment and assimilation.

In *Arcana Cœlestia* we have this Divine teaching :

Man, from infancy even to childhood, and sometimes up to his early adolescence, imbues goods and truths by instruction from parents and teachers; for at that time he seizes upon and believes those things in simplicity. The state of innocence promotes them and fits them into the memory, but places them in its first threshold; for infantile and puerile innocence is not the internal innocence which affects the rational, but it is external innocence which affects only the exterior natural. . . . But when man advances in age and begins to think, not as before—from parents and teachers—but from himself, then he resumes, and, as it were, ruminates [or chews again] the things which he had before learned and believed, and either confirms them or doubts and denies them. If he confirms them, it is an indication that he is in good; and if he denies them, it is an indication that he is in evil; but if he has doubts concerning them, it is an indication that in a succeeding age he will accede either to the affirmative or the negative. The things which a man seizes upon and believes as an infant in his first age, and which afterward he either confirms or doubts or denies, are especially the following: *That God is; that He is One; that He has created all*

things ; that He rewards those who do well and punishes those who do ill ; that there is a life after death, and that the evil come into hell and the good into heaven ; thus, that there is a hell and a heaven ; that the life after death is eternal ; also, that man ought to pray daily—and this humbly ; that the day of the Sabbath is to be kept holy ; that parents are to be honored ; that adultery is not to be committed, neither murder nor theft, with many similar things. These things man takes in and imbues from infancy ; but when he begins to think from himself and to lead himself, if he confirms them in himself and adds to them many other things that are more interior still and lives according to them, then is it well with him ; but if he begins to infringe upon them and finally denies them—although he lives according to them in externals for the sake of the civil laws and for the sake of society—he is in evil.—A. C. 5135.

All Doctrine is thus prepared for use in life ; and hence it may be evident how important it is that the natural mind and memory should be filled with true scientifics and knowledges, by means of which a true rational may be formed.

This point is illustrated by many things in the Word and its representative histories : as by the history of Abraham and Hagar ; the birth of Ishmael (the natural rational) ; and afterward the birth of Isaac from Sarah (*i.e.*, the formation of the Divine Rational of the LORD's Human, and respectively the Spiritual Rational with man) ; the going down into Egypt of the Sons of Jacob ; their preparation there for the wandering in the wilder-

ness, their liberation and exodus, and their final introduction into the land of Canaan; the LORD's being carried into Egypt when an infant; His being again brought up out of Egypt, and His further preparation for the work to be accomplished by the Divine in the Human, etc., etc. (See *A. E.* 654.) Let it be well noted, therefore, that the Rational of man, from which he thinks in the natural man and in the natural life, can be formed and grow in strength and power only by a continual gathering and taking in of the means of growth, namely, sciences and cognitions. These are its ultimate food.

Perception, as such, does not flow into act with man, not even into the understanding, in any sense of its being there his thought. In other words, man does not think his perceptions, but he thinks from them; they are a light in which he sees things more or less clearly, and from this sight or understanding thinks them. The celestial angels are in perception—but they think from this perception, *and by means of sciences* make for themselves, as it were, spontaneously or instantaneously, a celestial rational from which they act. Word and deed, with them, appear as one with affection and thought. With them, as with the spiritual angels, there must be an external plane on which the internal can act, the difference between them being in the mode of action. Man cannot rely on his perceptions alone or the thoughts from them for guidance in life; he needs to

add to them knowledges of particulars relating to them, and to these the single things of science, in order that the love of use may have a way of advancing to its perfect issue and effect, and be supplied with means of action in the way, and in the ultimate in which it terminates. (See *A. C.* 5293, 6073, 454, 7038.)

All things external or natural are created and formed for the service of things internal or spiritual, so that the latter may by them come into existence. When they cease to perform this service, or when the internal is removed, external things perish. This is illustrated by facts commonly known concerning the body of man in relation to his spirit, and the same may be seen to be true of scientifics in relation to truths, and of truths in relation to goods. Scientifics are like bodies to truths, and truths are as bodies to goods. And both, truths and goods, act according to the formation of their instrumental bodies. Bodies are not essential things regarded in themselves, but they are nevertheless essential to the existence and the operation of their indwelling spirits and souls, and therefore indispensable means to ends. Hence the importance to be attached to the right formation of scientifics in the external mind and to a like right formation of truths in the internal mind. Thus, whilst we are cautioned not to confound ends with means, and things instrumental with things respectively essential, we may also observe caution, lest we be led

into error concerning things called essential and make more of them than belongs to them. "In the created universe there is not any essential in itself. In the LORD alone is the essential in itself. All things created by Him are only instrumentals;" they are means provided for the attainment of His ends. Such means, and no more, are men; such means, and no more, are the Angels. And yet created things, respectively to each other, may be as essential and instrumental, because the one may act by means of the other, and thus successively to the last effect. All goods are means to the Divine ends, but ends to the truths by which they act, as these again are ends to the scientifics by which they are carried on to their ultimatum. (*A. C.* 5948.)

Now, in the Providence of the LORD, the effect of man's looking upon ends as all important, and upon means as a secondary consequence, will ever be that the latter are supplied in superabundance, according to the words of the LORD: "Seek ye first the Kingdom of God and His justice, and all these shall be added unto you." (*Matth.* vi, 33; see also *A. E.* 1193.) For they who attribute all to the LORD and nothing to themselves have "the faculty of growing wise, that is, of perceiving what is true and good, of choosing what is suitable, and of applying it to the uses of life." (*A. C.* 10,227 10,336.) That such is the order of the Divine Providence may be evident from this fact of Heavenly

Life, that "when any spirit who is in good, and thereby in the faculty, comes into an angelic society, he at the same time comes into all the intelligence and science of that society in which he had not previously been, and he then knows no otherwise than that he had known and understood them before from himself, but when he reflects he knows that they are given him gratis by the LORD through that angelic society." (A. C. 5649, 5664, 5949.) When the things of instruction and education are intelligently arranged and applied in accordance with their relations, and with due respect to the order in which they proceed from the LORD, they will hold the mind of the Teacher in this order and also impress the same order on the mind of the child. The ladder of ascent to Heaven and of descent from Heaven is planted firmly on the ground of the young mind, and provision is made for a slow but sure advancement from degree to degree of thinking and willing to the successive conjunctions of willing and thinking, for which it was created.

From this view of the case it becomes clear that the principle stated, is quite as applicable to the order and arrangement of the various sciences and knowledges to be imparted, as to the methods of instruction. All sciences and knowledges are instrumentals, and not essentials. They are not ends, but means to ends; and yet they differ greatly in relative value, according to the

use and the degree of the use which they are to subserve. This relative value of sciences and knowledges needs, therefore, to be determined before they can be placed in the order and subordination which they ought to occupy in the work of instruction. To effect this determination, it is requisite that uses and their degrees be well considered and understood, and no less the human mind itself and its degrees, which, as the subjects of instruction, need to be put into a true relation to means of uses, and thereby to uses themselves. Uses, however, because they proceed as ends from the LORD, will necessarily constitute the head of all the knowledges and sciences that serve as means for opening the human to the light inflowing from Heaven. And for this reason is it of order that all sciences and knowledges be classified and arranged according to the eminence of the uses which they are to serve, and that the quality of these uses determines the place of each form of knowledge in the general scheme of knowledges, and also the mode of introducing it into the mind of the child.

This conclusion brings us face to face with an obligation, that can by no means be avoided or put aside—the obligation namely, to attempt a rearrangement of human sciences and knowledges which shall bring them into conformity with the teachings of the Divine Truth, as this is now revealed by the LORD to His New Church.

REARRANGEMENT OF SCIENTIFICS.

INSTRUCTION by Teachers and in schools is given in the form of scientifics, or of things learnt and known from what belongs to the world, or of truths presented in external, worldly forms. We are taught that

Man has a Natural Mind and a Rational Mind. The Natural Mind is in his External Man, the Rational Mind in the Internal. Scientifics are truths of the Natural Mind, which are said to be then "in their own house" when they are conjoined with good; for good and truth constitute together one house, as husband and wife.—A. C. 4973.

In a house there are husband and wife, with children and servants. The children are of various ages and the servants of various ranks. There are also uses and functions in a household, both general and particular, and in addition, the household, as a whole and in respect to its parts, has certain relations to society, to the State, and to the Church. In such a house, as we are further instructed, good is really the first-born, while the appearance is that truth is the first-born, and that from this is the succession in the mind, as a family, and not from good, *i. e.*, that the order of the mental household is determined from Truth. The error of such a conclusion from this appearance is placed in clear light by the teaching:

That good is really the first-born, but truth apparently, may further be illustrated by the *uses and members* in the human body. It appears as if the members and organs were the prior

and that their uses follow after them ; for they are first presented before the eye, and they are also known before uses. But still uses are before the members and organs, for these are from uses and are thus formed according to uses ; yea, use itself forms them and adapts them to itself. If this were not so, all and single things in man would never conspire into one with such unanimity. The case is similar with good and truth. It appears as if truth were prior, but good is, and good forms truths and adapts them to itself ; wherefore truths, regarded in themselves, are nothing else than goods formed or forms of good. Truths, also, respectively to good, are like the viscera and the fibres in the body, respectively to use. Good, likewise, regarded in itself is nothing but use.—*A. C.* 4926.

And thus, again, it is evident that use when it appears takes on the human form, and that the order of uses and of the scientifics of uses is the order of the Natural Mind of man. Further, from the order of life, according to which uses precede forms, being themselves the ends of the existence of the organs and members of mind and body, it may be seen that the inflowing Divine Life does not apply itself to the forms but to the uses of life, and by these to the forms in a series.

Again, since uses, regarded in themselves, are spiritual, and the forms of uses are natural, we conclude that the arrangement of scientifics as means of use must proceed primarily from a conception of their spiritual application, and, secondarily, from an understanding of their natural application. Only in this way can they be set

in order to receive truly the life and light proceeding from the LORD, only in this way can the house be made ready and furnished for the reception of the soul and for the conjoint life of the will and understanding in all the uses of heavenly good. On this subject we have the following instruction :

The form of the Divine Love, which is Life, is the form of Uses in their whole complex, because the form of love is a form of use, for the subjects of love are uses; love wills to do goods, and goods are nothing else than uses, and because the Divine Love infinitely transcends, therefore is its form the form of use in its whole complex. *That it is actually the LORD Himself* who is with the Angels in the Heavens and with men on the Earths, and in those with whom He is conjoined by love; likewise that He is in them, although He is infinite and unc eate, while angel and man are created and finite, cannot be comprehended by the natural man so long as he cannot be withdrawn by illustration from the LORD from a natural idea concerning space and thus be led into light in respect to spiritual essence, which, regarded in itself, is the Divine Itself proceeding, and accommodated to every angel, as well to the angel of the supreme heaven, as to the angel of the lowest heaven, and also to every man, as well the wise as the simple. For the Divine which proceeds from the LORD is Divine from firsts even to ultimates. Ultimates are what are called flesh and bone, and that these were also made Divine by the LORD, He taught His disciples, in *Luke xxiv, 39*, "A spirit hath not flesh and bones as ye see me have." . . . But how the Divine proceeding, which is the very and only Life, can be in things created and finite, shall

now be said. *Life does not apply itself to man, but only to uses in him.* Uses regarded in themselves are spiritual, and the forms of uses which are members, organs, and viscera are natural, but nevertheless they are series of uses, so that there is not in any member, organ, and viscus a particle, or the least of a particle, which is not a use in form. The Divine Life applies itself to uses themselves in each series and thereby gives life to each term—*thence man has the life, which is called his soul.* This truth appears indeed transcendant with man, but not with the angels; nevertheless, it does not so transcend the human understanding, but that it can be seen, as it were, through a window by those who are willing; it does not transcend my understanding, which is rationally illustrated.—*D. L. in A. E. iv.*

Works with man are not full before God unless the LORD is conjoined with the truths from good, which are from Him with man.—*A. R. 160.*

Life, when it is in its full, is said to “stand on its feet,” and it is in its full when the natural lives from the spiritual, for the ultimate of the life of man is in his natural; this ultimate is like a basis to its interior and superior things, for these terminate in the ultimate and there subsist; wherefore, unless life be in the ultimate *it is not full, thus not perfect;* and besides all interiors or superiors co-exist in the ultimate, as in their own simultaneous [form]; thence, also, such as is the ultimate, such are the interiors or superiors, for these accommodate themselves to the ultimate which receive them.—*A. E. 666.*

In the Treatise on the *Divine Love* ix, appended to the *Apocalypse Explained*, we read as follows:

That the Divine Love is life itself, and that hence love with man is his life, many things testify, but the most distinguished of

those testimonies is that the spirit of man is nothing but affection, and that hence man after death becomes an affection; if he be an angel of heaven, an affection of good use, and if a spirit of hell, an affection of evil use. Hence it is that the whole heaven is distinguished into societies according to the genera and species of affections, and in like manner hell according to opposites; therefore, whether we speak of affections or of societies in the Spiritual World, it is the same thing. By affections are meant the continuations and derivations of love. Love may be likened to a fountain, and affections to the streams flowing from it or it may be compared to the heart, and the affections to the vessels thence derived and continued; and it is known that the vessels which convey the blood from the heart in every point resemble their heart, so as to be, as it were, its extensions; hence the circulations of the blood from the heart by the arteries, and from the arteries into the veins, and again into the heart. Such also are affections, for they are derived and continued from the love, and produce uses in forms, and in them progress from the first of uses to their ultimates, and from these again they return to the love from which they are.

From these things it is evident *that affection in its essence is love, and that use is love in its own form.* Hence it results that the objects or ends of affections are uses, and that thence their subjects are uses, and that the forms themselves in which they exist are effects, which are their effigies in which they advance from the first end to the last, and from the last end to the first, and by which they perform their works, offices, and exercises. Who cannot see from these things that affection alone is not anything, and that it becomes something by being in a use; and that neither is the affection of use anything but an idea, unless it be in a

form; and that the affection of use in a form is nothing else than a potency; but that affection *then first becomes something when it is in act?* This [act] is the use itself which is meant, which in its essence is affection. Now, since affections are the essences of uses, and uses are their subjects, it follows that there are as many affections as there are uses.—*D. L. in A. E. ix.*

From this teaching it is evident that we can form no distinct and permanent idea of Divine Love and Wisdom, apart from Divine Use, which is Divine Act, inasmuch as Love cannot rest nor Wisdom exist except in doing and acting. And inasmuch as Love, Wisdom, and Use are the essentials of the Divine Man, the Creator, Former, and Maker of all things, it is further evident that love, wisdom, and use make man into the image and according to the likeness of the Divine Man, and that these three together propagate man. Fructification, therefore, propagation, and proliferation are from the influx of the Love, Wisdom, and Use of the LORD immediately into the souls of men, mediately into the souls of animals, and still more mediately into the inmosts of vegetables; but they are effected in ultimates from the first, that is, from the Love of the LORD, which is one with the Use of the LORD. Wherefore, *all things in the created universe are procreated and formed from Use as a first end, in use as a middle end or means, and for use as a last end or effect.* (See *C. L.* 183; also n. 77.)

And, further, since all things of the created universe

exist for the sake of man, who is a recipient of spiritual life from the LORD, therefore *is man a form of all uses, and all the uses of the created universe correspond to the uses of which man is a form.* (See *D. L. W.* 298.)

Proceeding on the basis of these fundamental truths, we remark :

1st. That Life from the LORD comes into ultimate form only when it terminates in and is clothed with substances and matters corresponding to itself. When so clothed, Life is a use in ultimate fullness and completeness of form and actuality, from which it can again return into Itself. Men, animals, and vegetables are such forms of uses clothed in substances and matters, which, in their respective degrees, can receive the life proceeding from the LORD, look to their Creator and Preserver, and conjoin Him with His great works, that is to say, they are forms which He can cause to do these things. The sun, the atmospheres, and the earths are not forms of use in the same sense as those just mentioned. The ends of their existence are that they may be means to the ends or uses for which men, animals, and vegetables were created. They are forms of mediate use by which the other forms of use are produced and continually effect the object of their creation. For uses, and, therefore also, the forms of uses, ascend by degrees from the most ultimate to man, and by man to God the Creator, from Whom they are. Hence are

uses in degrees, according to their more or less proximate relation to man, by whom they ascend to God the Creator. (See *D. L. W.* 65 to 68, 307, 308; *H. H.* 96; *T. C. R.* 694.)

2d. That, from use as the very life of all things produced in form, there will be within them a something corresponding to itself. Life is activity from the Divine, which is activity itself, and this cannot rest until it has fulfilled itself. Wherefore, along the whole line of its proceeding, life imparts from its activity to the Sun and atmospheres and substances of the whole Spiritual World and to the Natural Sun and atmospheres and substances and matters of the earth, a perpetual effort to do what life is doing—to produce uses in forms. From this conatus or effort so derived spiritual substances and natural substances and matters, in their several degrees, have within them a quality and ability to receive influx from the Divine and to produce uses, and by means of this effort, thus proper to the substances and matters of the Earth, it is that uses, which in the highest sense are ends of life from Love, take to themselves ultimate forms, in which they are like a soul in its body, and to all parts of which body they again impart the likeness of the whole, in this that they also are uses in forms.

3d. The first effect resulting from this activity imparted to natural substances and matters as an effort or conatus is, as we are instructed, *the production of vege-*

tables from seeds; a second result is the germination of plants for the nutrition of animals; a third is the production of fruits, seeds, and plants for the nutrition of man. These successive forms of use, proceeding from successively more interior efforts in the substances and matters of the earth, are all from life, which, inflowing into the property of substance called conatus or effort, produces in them changes and modifications, from which result forces which are called living forces, because they produce effects which are uses themselves in last forms. (A. C. 8603.) It is clear that the forces operative in producing such results are not in themselves living forces any more than the effort from which they proceed is in itself a living effort, inasmuch as they are proximately from the atmospheres of the natural sun, which are actuated by influx from the Sun of the Spiritual World. The *living effort is in the use itself*, in which is an end of the Divine Life, and the *living force* is in the atmospheres of the Spiritual Sun, which passes over by means of the natural sun and its atmospheres in the substances and matters of the earth that are actuated into ultimate forms and contain all prior principles in their order. (See D. L. W. 310, 311.)

If we rightly consider these teachings we shall discover how they gradually offer to us the principles and facts necessary for a re-arrangement of natural Scientifics. We observe that in all the forms, produced as

above stated, there is an image of the Creation of the Universe. This may be seen by an examination of them in the three general divisions of Nature, representing the *trinal order* of all forms of use, and called the Mineral, Vegetable, and Animal Kingdoms. In the Mineral Kingdom there are, first, substances and matters in least parts, second, substances and matters in their aggregations or masses, and, third, vegetable and animal dust, added to continual exhalations and evaporations from vegetables and animals. When actuated by the heat and light of the Sun, by means of the atmospheres of the earth, these substances and matters become productive, or, there are created from and by them, by the efforts and forces in them, uses in forms, or ends in effects. (See *D. L. W.* 313.)

The very first production from these earths, or substances and matters, were *seeds*, or the beginnings of the forms of use of the next higher natural Kingdom. This production lay in the very nature of the effort proceeding from the Divine Influent Life, which necessarily effects an ascent from the lower to the higher. All the forces of life tend upward to their Source. For life is Love, and Love draws to itself all forms that can be actuated by its ends and fulfill its designs.

And thus are we further instructed concerning the image of Creation that appears in the forms of uses in the Vegetable Kingdom, that as their firsts are seeds, so

their ultimates are stems covered with bark, and that by the bark, which is the last of the stem, they tend again to seeds, which are their firsts. In the stems covered with bark there is an image of the globe covered with earths, from which uses are created and formed. Vegetations are effected by means of the barks or coverings of the roots, or by an upward tendency through them continued around the stems and branches toward the initiaments of fruits, and afterward by the fruits to the seeds. There is thus a progressive formation from firsts to ultimates, and from ultimates again to firsts, and in all this progression is the end of producing fruits and seeds, *which are uses*. The heat, light, and atmospheres of the earth conduce nothing to this image of creation, but only the heat, light, and atmospheres of the Sun of the Spiritual World; *these bear that image in them, and clothe it with the forms of uses of the Vegetable Kingdom*. The heat and light and atmospheres of the Natural World, as we are taught, only *open the seeds*, keep their productions in a state of expansion, and induce *upon them matters which fix them*; but this they do not effect by means of forces from their sun, but by means of forces from the Spiritual Sun, by which they are perpetually impelled. The image of creation is spiritual, but in order that it may appear and perform use in the Natural World, and stand fixed and endure, it must be materialized, that is to say, filled up with matters from that world. (See *D. L. W.* 314 and 315.)

A similar image of Creation is seen in the forms of uses of the Animal Kingdom, as that the body is formed from seed in the ovum and womb, which is its ultimate, and that this when it grows up produces new seeds. The seeds are the beginnings, the womb is like the earth, the state before birth is like the state of the seed in the earth when it puts forth a root; the state after birth until proliferation is like the growth of the tree to the state of its fructification. Thus there is in the forms of animals also, a progression from firsts to ultimates, and from ultimates to firsts.

In man there is a similar progression of love by wisdom to uses, and of the will by the understanding to acts, and of charity by faith, to works. The will and understanding and charity and faith are the firsts, the acts and works are the ultimates, from which by means of the delights of uses there is effected a return to their firsts. The delights of acts and words are what are called delights of use. A like progression exists in the most purely organical forms of man's affections and thoughts; in his brains are those stellar forms, which are called cineritious substances, from which go forth fibres by the medullary substance through the neck into the body, proceeding to the last things there, and from there returning to their firsts, by means of the blood-vessels. Similar to this is the progression of all affections and thoughts, which are changes and variations of the

state of these forms and substances; for the fibres going forth from these forms or substances are comparatively like the atmospheres from the Spiritual Sun, which are the continents of heat and light; and acts from the body are like the things produced by the atmospheres from the earths, the delights of the uses of which return to the source from which they originate. (See *D. L. W.* 316, also *T. C. R.* 746.)

SCIENTIFICS, SENSUAL, RATIONAL, SPIRITUAL—THEIR
FORMATION AND ORDER.

As we have seen, an image of creation appears in all the forms of uses in the world. But creation bears the image of the Creator, who is the Divine Man. Therefore there is also an image of man in all the forms of uses in the world. Inasmuch as the infinity and eternity of the LORD are with man in the love and wisdom from which he has affection and thought, and comes into the image of the Divine, it is evident that this image is with man not only as a form of use, natural and spiritual, but also by impression from without, that is, from the natural world around him. Thus by influx from the LORD, and through the Spiritual World, acting on the organic forms of mind and their spiritual and natural substances, man is enabled to receive impressions from without and to conceive ideas. In other words, he thus comes into the exercise of the faculty of thinking; and in the process of the formation of this

faculty, as well as in the exercise of the same, and its manifold uses, we may see not only an image of all creation, but also a representation of the order in which all uses are formed in creation. Thought and the products of thought, such as sciences and knowledges, exhibit in general a beginning from first things, a proceeding by intermediates, and a termination in ultimates, into which the first things come with their fullness and power. As the *first productions* from the newly created earths, whilst they were still recent and in their simplicity, *were seeds* (*D. L. and W.* 312), so will the first impression made on the human sensory by these earths and their products be a seed image impressed on the substances of the natural memory, by influx of the Divine into which, as a receptive plane, will be effected the production of an idea of thought, *i. e.*, of an image in a plane above that of the first impression, and by means of this, other images or ideas of thought in successively higher or more interior planes, until that seed image has grown up and returned to God from whom it has come forth, not as a simple seed, but as a whole spiritual tree from root to fruit, having new seeds capable of indefinite reproductions. Hence it is said that sensual things, or things that enter into the mind by means of the senses, and those from images, which are thoughts, are seeds from which grow up scientifics, and that these are seeds from which proceed rational ideas and thoughts, to become on their part other seeds of a higher quality capa-

ble of receiving an influx of the light and heat of heaven for the production of spiritual ideas and thoughts, from which, under the same influences, proceed celestial ideas and thoughts, as fruits containing new and more wonderful seeds. In this there is an image of the infinity and eternity of the Creator in man, to which corresponds the image of this infinity and eternity as seen in all the ultimate things of Creation. From this we can also see how the uses of all things created by the LORD are transferred into man for whom they exist: first in time, into his body, and afterward into his mind "in the order and degree and respect in which they refer themselves to man, and by man to the LORD, from whom they are." (*D. L. and W.* 327.) For the natural world, when in order, serves the spiritual world, and the spiritual world serves the LORD in the fulfillment of His ends of love, and in effecting "His conjunction of Himself with His great work." (*Ib.*, see also *D. L. and W.* 318, 328, 329.)

Thought, therefore, is formed within the thinking faculty of man by means of the transference of the uses of created things, together with an image of Creation and the Creator, through the senses, first into the body and afterward into the mind. On thoughts so formed, are impressed, in addition to uses and forms of created things, also their ends, means, and effects in order. These impressions, as they are the beginnings of thought, necessarily flow into and give quality to all the products

of human thought, which are scientifics and cognitions, and all the succeeding forms of intelligence and wisdom. And thus it appears that, all unconscious as man may be of the fact, there are collated in the sensual things of his mind the beginning, of all ideas concerning the LORD as the Divine man, concerning man as His image in greater, less, and least forms on Earth and in Heaven ; concerning Heaven, in which man is conjoined with the LORD, as the end of Creation ; and concerning Creation itself, as the Divine means provided for the accomplishment of this one end. (*D. L. and W.* 328, 329.)

From these things it is evident that whatever material, received from the world without, enter into the structure of human thought and knowledge, all the scientifics from which is made man's knowing will have respect to three things, namely: 1, man's body ; 2, man's reason ; 3, man's spirit. Man is to be conjoined with the LORD by becoming spiritual, for "the LORD is Spirit, and they that worship Him must worship in Spirit and in truth." (*John* iv, 24.) But no one is spiritual who is not first rational, and no one is truly rational who has not a sound or whole body. These three, we are instructed, "are like a house ; the body is like the foundation, the rational is like the house built upon it, the spiritual is like those things which are in the house, and conjunction with the LORD is like dwelling in it. Hence it appears in what order, degree, and respect the uses which are the

mediate ends of creation refer themselves to man, namely: *for sustaining his body, for perfecting his rational, and for receiving a spiritual from the LORD.*" (*D. L. and W.* 3330; cf. *C. L.* 18; *D. P.* 220; *T. C. R.* 746, 394.)

These teachings furnish an idea of the order in which scientifics exist from the uses which they subserve, as there are uses which are first in the order of time, and which relate to the substance of the body, uses which succeed and which are for the perfecting of the rational, and uses which follow, for receiving a spiritual from the LORD. Thus there are scientifics which have reference to the first uses, which are called *sensual scientifics*; scientifics relating to the second order of uses, which are called *rational scientifics*; and scientifics which refer to the third order of uses, and which are called *spiritual scientifics*. So we carry forward our inquiries and ask what sensual scientifics are. We find an answer in the Divine teaching, confirmed by observation and experience, as to things in the created world that are of use to man for *nutrition, clothing, habitation, recreation, delight, and protection* of his body, and for the conservation of his body in the state of health, vigor, and soundness required for the right performance of the end of his creation. On this subject we read: "*Uses created for the nutrition of the body* are all things of the vegetable kingdom, which are for eating and drinking, as fruits, berries, seeds, pulse, and herbs; also all things of the ani-

mal kingdom, which are eaten, as oxen, cows, calves, deer, sheep, kids, lambs, and from these milk ; also birds and fishes of many kinds. *Uses created for the clothing of the body*, are also many things from those two kingdoms ; likewise *uses for habitation*, also for *recreation, delight, protection, and conservation of state*, which are not enumerated because they are known, and therefore to recount them would be only to fill our pages. There are, indeed, many things which do not yield any use to man ; but superfluity does not take away use, but causes use to *endure*. There are also abuses of uses, but abuse does not take away use ; even as the falsification of truth does not take away truth, except only with those who do this. (*D. L. and W.* 331.)

The images, therefore, which man gathers and stores up in his memory, by means of the senses of the body from the three kingdoms of nature, as they form ideas of thought, and aid in the development of the faculty of thinking, gradually take form as scientifics, and are called sensual scientifics, being with man his first acquired *means of knowing*, “and of following on to know.” things of use and service. Such scientifics are given to every man, in a greater or less degree, during his life in the body. The uses from which they proceed as sensorial impressions are around him and with him ; they cause in him sensations which, being internally perceptions, cause him to think, or, in other words, bring into exercise the

faculty of thinking implanted in Creation; and as he sensates delight from this exercise, the delight stimulates the exercise, and by frequent repetition forms the habit of thinking, accompanied by a growing affection from accumulation of delights.

It is obvious that these scientifics in their primary forms are chiefly external and material, being sensual impressions of earthly objects, forms, and shapes, of worldly sights and sounds. Even the highest of these scientifics, such as the things of the Divine Word and Law, are at first but *words*, or sounds and signs of interior things; and the ideas formed by means of them are imbibed much more from their sphere than from any conception of their meaning, or inner life and form. All these scientifics are inseminated in the memory, and imbedded in its purer natural substances, for future growth and use. (See *A. C.* 991, 1489; *A. E.* 345.)

The sensations which enter thus into the memory, as they accumulate arrange themselves into some order, and come into some relation to each other under the stimulus of a delight of acquiring and possessing, and from the influx of the Divine Love and its leading into this delight. Sensual images, by arrangement into some form of order, become ideas of thought; and by the combination of a number and series of such ideas there arises a *scientific*, from which man begins to know. With the knowledge of an object or thing there is always

associated some conception of its use and some notion of a form. Let a number of such knowings, conceptions, and notions be combined together, and there will be produced a state of the faculty of thinking, or a state of thought, in which truth of the lowest order is perceived, and thus made present in the mind by virtue of the influx of light from above into that combination as an ultimate plane of reception.

Inflowing light becomes an actual mental illuminant with man by reception into external corresponding forms, which are objects and the images of objects.

In early childhood man thinks from the senses, that is, from objects presented in their images in his sensory, these images being his first *ideas* of them. As he grows in age, he gradually comes to think from the scientifics formed in his mind from the sensual images; and later, as the rational comes in to form with him, he thinks from the truths which, as it were, arise out of his scientifics, from the influx of more intense light into the new planes formed in him. In *A. C.* 5580 we are taught that there are scientifics which first enter into the senses, and thus open the way to the interiors; for it is known that external sensuals are first opened with man, and afterward interior sensuals, and lastly intellectuals . . .; intellectuals arise from sensuals by a certain mode of extraction, for intellectuals are conclusions! For, as we are further instructed (*A. C.* 5774): "Sensuals are one

thing, scientifics another, and truths another; they succeed each other mutually; for from sensuals exist scientifics, and from scientifics exist truths; for those things which enter by the senses are deposited in the memory, and thence man *concludes a scientific*, or from them he perceives a scientific which he learns; from scientifics he then *concludes truths*, or from them perceives truth which he learns; thus also every man progresses from childhood as he grows up. When he is a boy he thinks from sensuals and understands things from them; advancing in age, he thinks and understands things from scientifics, and afterward from truths; *this is the way to judgment*, into which man grows with age. Thence it may be evident that sensuals, scientifics, and truths are distinct, yea, that they also remain distinct; so much so, that at times man is in sensuals, which takes place when he does not think anything but what touches the senses; at times he is in scientifics, which takes place when he elevates himself from sensuals and thinks interiorly, and at times he is in truths which have been concluded from scientifics; this takes place when he thinks still more interiorly." The way to judgment is, therefore, a way of distinct steps, or states of thinking and of being affected with delight. This way is not fully accomplished by all men, nor by any two or three men, in precisely the same time, manner, and degree. Some men never rise above the first state of thought

from sensuals ; others are not elevated above scientifics, thinking from mere facts and theories derived from facts, and not, as others do, from truths and from laws which are truths. The former classes never become truly rational, because they do not think interiorly. Their sensuals and scientifics are not opened to the light of heaven, and thus do not open the way to interior things, to things essential, belonging to the spirit and the life. Only those are rational who can reverse the order of the formation of intelligence ; who can go back on “the way to judgment” and inform scientifics with truths from the Divine, and sensuals with scientifics and rationals ; who can contemplate interior in exterior things, or, in other words, have exterior things illustrated by interior things.

From what has been stated another conclusion may also be drawn, namely this, that scientifics will vary according to the objects without and within man from which they are derived ; in other words, according to the uses and forms of uses of which they constitute images in the various planes of the mind. Thus there are, 1, Scientifics of the earths, their substances and matters, and their productions ; 2, Scientifics of objective forms on the earth, of animals of all kinds, and of men ; 3, Scientifics of things relating to the earthly existence of men and animals ; 4, Scientifics relating to the aggregation of men, their governments, laws, and communal

life and doing; 5, Scientifics relating to their moral life; 6, Scientifics relating to their spiritual or religious life. These scientifics, as is apparent, are successively more interior, as they rise from the sensual to the rational and spiritual, and form in the mind correspondingly successive planes for the reception of the light inflowing from the Spiritual World, by which reception man is gifted with intelligence and wisdom. (*A. C.* 5934.)

It may thus appear how the sensual things of childhood become the scientifics of adolescence, and of adult age, wherever the conditions of mental growth exist. A first and fundamental condition of this progress is that the child be introduced into true sensuels, by which alone rational scientifics can be formed and become the means of leading to spiritual scientifics. The mind of man grows truly only by correspondence of the steps of growth, because each state of the mind, like each state of the life, is an egg, from which is hatched a form corresponding to the quality of the seed contained within. Hence may be seen the exceeding importance for the right formation of rational, moral, and spiritual thought in man, that the first sensual scientifics be derived from objects in nature which are in true order, in the uses of which the LORD, who is Use itself and Order itself, is made manifest; and that the delights of the senses by the activity of which these scientifics are imbued should

be planes opened for the reception of the Divine Love and of all angelic influences. "Scientifics are principally of two kinds, or of two degrees, namely, sensual and scientific, . . . *by hunting* here both are signified. Sensuals are those in which children are, scientifics are those in which the same (children) are when they grow up; *for no one can be in true scientifics unless he have previously been in true sensuals*, for the ideas of things scientific are obtained from the latter. From these (scientifics) truths still more interior can then be learnt and understood, which are called doctrinals, which are signified by *a man of the field*," etc. (A. C. 3309.)

By sensual scientifics of the quality noted, there are provided a beginning and a continual basis of true rational scientifics, as also the means of illustration and confirmation in doctrinal truths, without which man cannot be regenerated. All the truths of faith, even the highest, have their basis on natural and sensual ideas. In the human mind such is the order of the mind, because such is the order of the life of man. As intelligence and wisdom grow out of these natural and sensual ideas, so do they also terminate in them. Hence is their importance, as will further appear from the following teaching: "The first truths are sensual, the next are scientific, the interior are doctrinal; these truths are founded on scientific truths, since man cannot have and cannot retain any idea, notion, or conception of them

except from scientifics. But scientific truths are founded on sensual truths, for *without sensuels scientifics cannot be understood by man*; wherefore, before man has reached adult age, and by truths sensual and scientific is in doctrinals, *he cannot be regenerated, for he cannot be confirmed in the truths of doctrinals, except by ideas from scientifics and sensuels*; for nothing is with man in his thought, not even the greatest mystery of faith, which has not with it a natural and sensual idea, although man for the most part knows not what it is; but in the other life, if he so desires, it is presented to him before his understanding; yea, if he wishes, before his sight; for in the other life such things can be presented to the sight. This appears incredible, but yet it is so." (A. C. 3310, cf. A. E. 559, A. C. 1434.)

Again (A. C. 1435): "Every scientific from which a man thinks is called an 'acquisition.' Without acquired scientifics man can by no means have any idea of thought; ideas of thought are founded upon the things impressed on the memory from things sensual; wherefore, scientifics are vessels of spiritual things, and affections from the delights of the body are vessels of celestial things." And again (A. C. 1486): "*And he (Abram) had flock and herd, and he-asses and men-servants, and maid-servants and she-asses, and camels*; that these signify all things in general which are of scientifics is evident from the signification

of all these in the Word, but what each in particular signifies it would be too prolix to show, as what in this place the flock and herd signify; what the he-asses and men-servants, the maid-servants and she-asses, what the camels; each has its peculiar signification: in general, all things which are of the science of cognitions and of scientifics. Scientifics regarded in themselves are he-asses and men-servants—their pleasures are maid-servants and she-asses; camels are general things of service; the flock and herd are possessions; thus throughout the Word. All things whatever with the external man are nothing but things of service, that is, that they may serve the internal man. Such are all scientifics which are only of the external man, for they are procured from things terrestrial and mundane by the sensual faculties in order that they may serve the interior or rational man; this the spiritual, and this celestial man, and this the LORD. Thus they are mutually subordinated to each other, as exteriors to interiors in order; and thus all and single things according to order, the LORD. Scientifics, therefore, are ultimate and outermost things in which interior things are terminated in order, which because they are ultimate and outermost must be things of service more than the rest. Every one may know to what scientifics can be of service if he reflects or asks himself, Of what use are they? When he thus reflects upon their use, he can also understand *what*

their use is. Every scientific must be for some use, and this is its service."

The uses which scientifics subserve are all of a nature to bring the external man and the external life into conjunction with the internal man and the internal life. By scientifics man learns to think, then scientifics are thought that they may be of use by thinking, and finally they are so arranged that their uses may be ultimated or done externally, and thus that the outward life in which they are done may become a use, and when this is brought about, then are the external and internal man conjoined. (See A. C. 1487, 1488, and 1489.)

The sensual scientifics first acquired in childhood and then disposed in order by the LORD that they may be of use, because they are derived from earthly objects, perceived by the senses and affecting them immediately, are the most general of all, and necessarily contain all the other scientifics that rest upon them, and thus represent the spiritual things from which they proceed as effects. (A. C. 4360, cf. 5212, 10,272).

As these scientifics enter the mind through the senses, they are necessarily full of the fallacies of the senses or of appearances, and being most general in form, they are for this cause as liable to be abused as they are capable of use. Straw was employed in the making of bricks; it was also used for provender for beasts. "Ye shall not add to give short straw to the people. That this

signifies the lowest scientific and the most general of all appears from the signification of short straw or litter; that this is scientific truth, see 3114, and, indeed, the lowest and most general scientific of all, for the *lowest food* in the spiritual sense is litter or cut straw, which is for beasts. Those are called the lowest scientifics which are full of the fallacies of the senses, which the evil abuse to the perversion of goods and truths, and thus to the favoring of evils and falses; for those scientifics on account of fallacies can be turned in favor of the principles of the false and of the cupidities of evil. Such scientifics are also the most general of all, which, unless they are filled with truths less general and particular, can serve falses and evils, but which, as they are filled with truth, serve them less and less." (A. C. 7112.)

From the teachings of the Church we have learnt that the nutrition, clothing, habitation, recreation, delight, and protection of the body, together with the conservation of it, are material uses, or uses in the lowest plane. These scientifics relating to these uses, all ideas and thoughts concerning them, will therefore be of the lowest degree, and being thus most general will include all other scientifics. As, for example, nutrition of the body will include all that relates to the existence of the body, and also of the mind in the body. But nutrition as a use does not exist with man except together with the thought and science of nutrition, and this therefore

will include all the thought and science of the natural life of the body and of the natural mind in the body. The same is true of the other most general uses and their scientifics, as of the use of clothing, habitation, etc. Again, what is true of the quality and effect of nutrition on the existence of the body must be true also of the quality and effect of the science of nutrition in the mind and its thinking. These most general uses, together with their scientifics, must be filled with true and good particular uses and scientifics, if by their application the External Man is to be brought into a true relation to the Internal Man, and if the Internal Man is to be conjoined with the LORD. The LORD has made all provision for the existence of sound minds in sound bodies. It is for man now to see to it that these provisions be not neglected to the contravention of the Divine ends. In *Divine Love and Wisdom*, 330, it is written: "Because the end of Creation is an Angelic Heaven from the human race, thus a human race, therefore all other created things are mediate ends, which, because they refer themselves to man, have respect to these three things of man, his Body, his Rational part, his Spiritual part, *for the sake of conjunction with the LORD*. For man cannot be conjoined with the LORD unless he be spiritual; nor can he be spiritual unless he be rational; nor can he be rational unless the body be in a sound state. These three things are like a house;

the body is like the foundation, the rational part is like the house built upon it, and the spiritual part is like those who are in the house, and conjunction with the LORD is like habitation. Hence it may appear in what order, degree, and respect the uses, which are the mediate ends of Creation, refer themselves to man, namely, for sustaining his body, for perfecting his rational, and for receiving a spiritual from the LORD."

And lastly, inasmuch as uses created for the nutrition, clothing, habitation, etc., of the body, are of the vegetable and animal kingdoms, and many things of these kingdoms do not yield any use to man, and many are also abused, it follows, as a matter of course, that true sensual scientifics, which are to be the general vessels receptive of more interior scientifics, are concerned, first with the uses and the degree of the uses to man of the various objects of those kingdoms; secondly, with their abuses and the degree of their abuses, and thirdly, with their uselessness to man. It would thus appear that the uses and the degrees of uses of created things, their abuses and the degrees of their abuses, and the entire absence of use to man, will afford a rule to govern us in making the classification of scientifics. This rule will necessarily apply as well to the most general as to the less general and most particular uses and their scientifics, and will give to them a human form and a living human interest that cannot fail to

arouse and keep alive the pleasure and delight of learning, without the activity of which no remains of truth can well be stored up for the future use of the spiritual life.

In *Arcana Cœlestia* 4345 we are instructed that the “affections of sciences and cognitions are most external, for the sciences and cognitions themselves are the things from which and in which are truths. The affection of external truth follows thence and is more interior, and the affection of interior truth is still more interior; the more exterior they are, the more general are they, and the more interior the less general they are, and these are called respectively particular and singular. The case with things general is the following: they are called general from this, that they consist of particulars, and therefore that they contain particulars; generals without particulars are not generals, but they are so called for particulars. They are like the whole and its parts; a whole cannot be called a whole unless there be parts, for a whole consists of parts. There is not anything in nature which does not exist and subsist from others; what exists and subsists from others is called a general, and the things from which it exists and subsists are called particulars. Externals are those things which consist of internals, wherefore externals are respectively general. Such is the case with man and his faculties, that the

more exterior they are the more general they are, for they consist of interiors, and these of inmosts in order. The body itself, and the things which are of the body, as those which are called external senses and actions, are respectively most general; the natural mind, and the things which are of that mind, are less general, because more interior, and are called respectively particulars; but the rational mind, and the things which are of the rational mind, are still more interior, and are respectively singular. These things appear to the life when man puts off the body, and becomes a spirit; for it is then evident to him that his corporeal things were nothing but the most general of those which were of his spirit, and that things corporeal existed and subsisted from those which were of his spirit, thus that those which are of the spirit were respectively particular, and when the same spirit becomes an angel, that is, when he is elevated into heaven, he then sees and feels in a particular and clear manner the things which before he saw and felt in a general, that is, in an obscure manner, for he then (sees and feels) innumerable things, which before he saw and felt as one. This is also evident from man himself, when he lives in the world; the things which he sees and feels in infancy are the most general, but those which (he sees and feels) in childhood and youth are the particulars of those generals, and those which (he sees and feels) in adult age are the

singulars of particulars ; for as man advances in age he insinuates particulars into the generals of infancy, and then into these particulars he insinuates singulars ; for he progresses successively toward interiors, and infills generals with particulars, and particulars with singulars," etc., etc.

It is evident from the teachings of the Church adduced in our preceding Conversations, that the ordination and classification of sensual scientifics have their rational determination in their relation to the uses which have respect to the nutrition, clothing, habitation, recreation, delight, and protection of the body of man, and to the conservation of its state ; and also this, that the entire body of these scientifics stands to all rational and spiritual scientifics in a relation similar to that of the life of the natural body to the life of his mind. The spirit of man has its terminations in his external body, and exists there in its own ultimates and effects. As his whole spiritual world terminates and is represented in his natural world, so do all his rational and spiritual scientifics have their termination and representation in his sensual scientifics. Hence does it follow that the Divine law regulating the natural life of man in the body is also the law regulating the scientifics proper to that life. The natural life is for the sake of the rational and spiritual life, and for the sake of conjunction with the LORD by means of it ; and all sensual scientifics are for

the end that man may become rational and wise, in the image and according to the likeness of the LORD. Hence it is that all scientifics take on the human form ; which is not solely from the fact of their production by means of the human intellect, but also from this, that they perform to man the use of serving as *receptacles of good from the LORD*. In *Arcana Cœlestia* (n. 5373), we are taught that, “Scientifics, which are of the natural mind, are ultimates of order ; prior things must be in ultimates that they may exist and appear in that sphere ; and besides, all prior things tend to ultimates as to their own boundaries or ends, and therein they exist together, like causes in their effects, or like things superior in things inferior as in their own vessels. Scientifics, which are of the natural mind, are such ultimates ; thence it is that the spiritual world terminates in the natural of man, in which the things that are of the spiritual world are presented representatively. Spiritual things, unless they are presented representatively in the natural, thus by such things as are in the world, can by no means be understood. From these things it may be evident, that when the natural is regenerated, all the interior goods and truths, which are from the spiritual world, are brought together into scientifics in order that they may appear.” (*Cf. A. C.* 3310 ; *Sp. D.* 5709.) Again (*in A. C.* 5489 :) “That the scientific is the receptacle of good few know, because few reflect on such things ;

nevertheless, it may be known from these things: the scientifics which enter the memory, *are always introduced by some affection*; those which are not introduced by some affection, do not remain there, but pass away. The reason of this is that life is in affection, but not in scientifics except by affection; thence it is evident that scientifics have always conjoined with them such things as are of affection, or, what is the same, which are of some love, *consequently of some good, for every thing that is of love is called a good*, whether it be good, or be only believed to be good. Scientifics, therefore, form with those goods, as it were, a marriage; thence it is, that when that good is excited, immediately the scientific with which it is conjoined is also excited; as likewise, on the other hand, when the scientific is recalled, the good with which it is conjoined comes forth; this every one may experience with himself, if he will. Hence now it is that with the non-regenerate, who have rejected the good of charity, the scientifics, which are truths of the Church, have adjoined to them such things as are of the love of self and the world, thus evils, which on account of the delight that is in them they call goods, and also make goods by sinister interpretations. These scientifics come forth elegantly to appearance, when those loves reign universally, and according to the degree in which they reign. But with the regenerate, the scientifics which are truths of the Church have adjoined to them

such things as are of love of the neighbor and love of the LORD, thus genuine goods; these are repositied by the LORD in the truths of the Church with all who are regenerated; wherefore, when the LORD insinuates into them zeal for good, that good is present, and inflames him. From these things it may be evident how the case is with scientifics, and with truths, that they are *receptacles of good.*"

The Use of Sensual Scientifics.

Sensual Scientifics have a good use and also an evil use. They perform a good use when they serve man as means of becoming rational; they perform an evil use when they serve man as means of becoming irrational and insane. These uses are performed according as scientifics are applied to good or evil ends of life; and as man is rational or the opposite, according as he seeks good or evil ends, it is evident that the quality of scientifics depends on the same conditions.

Thus, a sensual scientific becomes a rational scientific when man from it and others of a like kind *concludes a truth*, such as has respect to natural life, and from this truth determines his activity in relation to the kingdoms of nature. As, for example, when he from such truth determines what is useful for the nutrition, the clothing, the habitation, etc., of his body. Such a truth is denominated a natural rational scientific, and the whole body

of such scientifics, when arranged and disposed in order in the mind and applied to uses, constitutes in man his natural common sense, which is then a general or common "*receptacle of good*"—i. e., of the good or use of man's natural existence.

Again: Conclusions from such truths or natural rational scientifics, having respect to civil and moral life, constitute with man interior rational scientifics, which are receptacles of good, civil and moral.

That man is truly rational in the natural, civil, moral, and spiritual planes of life whose *scientifics* have enabled him to conclude an evil to be an evil, a false to be a false, and, on the other hand, a good to be a good and a truth to be a truth. This constitutes *rationality*, that there is in him a plane formed by scientifics receptive of the influx of light from heaven, that is to say, of truth from revelation, by which he is enlightened and enabled to see reasons for what is right and to confirm them as true reasons from the things of the world and the natural life. These things, which are sensual scientifics, in such a case take their proper place in the mind, that is, they serve the rational, and the affection or good which is in them is disposed into order. It becomes yielding, subservient, humble, not elevating its partner above reason, but acknowledging the reason and the light inflowing into the reason to be the Teacher and Master of the sensual. This is a *sane* condition of the

mind, in which the fatuous light of self-conceit is gradually dimmed until it dies out and the truly illuminating light of truth from heaven enters. This light corrects the gross ideas of sense and then perfects them and extends them, so that they become continually more suitable and far-reaching terminations for the influent light in which is the true rational or the reason of man.

Inasmuch as a man is rational only in so far as he is able to see that an evil is an evil, a false a false, or, on the other hand, that a good is a good, and a truth is a truth, and because he can have no knowledge of evil and falsity, or good and truth, except through the medium of his senses, that is to say, except by means of sensual scientifics, it is very evident that the rational can neither be born nor perfected in man without such scientifics. The formation of man's intellectual part therefore begins with such scientifics which at first are general and by degrees particular and ever more particular. To state the proposition in other words, the formation of the intellect and its perfection depends altogether upon the quality and quantity of the information imparted (*A. C.* 3048, *cf.* 4156), and, as before seen, on the application which is made of such information to good or evil ends or uses.

Advancing another step, I remark that on that information the LORD bases His divine work of man's reformation, which is effected in correspondence with the

formation of his intellectual part. For reformation begins when man's general ideas concerning the LORD, the world, natural and spiritual life, etc., which having been gained by instruction, are disposed into correspondence with heavenly or angelic ideas. When so disposed corresponding particular and singular ideas of truth are successively insinuated into them by means of rational scientifics, which are doctrinal, also by means of spiritual scientifics, which are knowledges of truth. When man becomes rational and thinks from reasons, the sensual scientifics, or things of mere science, recede in the mind. So also when man becomes spiritual and thinks from truth, rational scientifics recede, being no longer needed. The order in which this change takes place is the following: Man first thinks the scientifics, or things of sensual science, and afterward he thinks from them or from the conclusions drawn from them and from the laws which he has formulated for himself by means of such conclusions. After this he thinks doctrinals, and then from doctrinals or from the truths which they reveal. Finally he comes to think truths and to perceive truths from good, or from the affection of truth for its own sake.

It is to be noted that in the man who is reforming by degrees, the rational is not a reasoning that such and such a thing is true, but it is like a dictate of truth, or that such a thing is true because it concords with certain

general truths that are known and accepted, as also with certain particulars that go to make up those general truths. (*A. C.* 3057, *cf.* 3068, etc.) This process of reformation is effected by affection, and thus in freedom, for without freedom truth cannot be produced or brought into existence in the natural man. Nor can any truth be called forth from the natural into the rational and there be conjoined with good, except when man is in a free state. As we are taught in *Arcana Cœlestia* (n. 3145), "*It is the affection of truth from good which makes freedom. Unless truths be learnt from affection, thus in freedom, they are not implanted; still less are they exalted toward the interiors and there made faith. All reformation is effected in freedom, and all freedom is of affection, and the LORD keeps man in freedom in order that he may of himself and of proprium be affected by truth and good, and thus be regenerated.*"

The sensual scientifics, therefore, which are to become the receptacles of the affection of truth, as their good, are opened to the light of heaven by being applied to the performance of good uses. When so applied, the affection active in them ceases to be an affection of truth, and becomes an affection of good or use; in other words, it is no longer an affection of the means by which a use is performed, but an affection of that use itself.

It is thus that scientifics, which at first are but things known and thought by man, become things connected

together in a series, as of ends, causes, and effects, whereby they are elevated into reasons and causes of action. They are not taken out of the natural mind, but remain there, forming therein another plane of thinking, corresponding with a discretely interior plane of causes, and receiving influx through this interior plane.

In this manner do all the sciences of the three kingdoms of nature, mineral, vegetable, and animal, and all the lower sciences relating to man, all of which have primary respect to the uses of sustaining the body, become means subservient to the formation of the rational plane of the human mind, which is, as it were, born from them, and educated by them. Their *general good use*, therefore, including of course, all their particular good uses, have respect to this one end, *that man may be made rational, by seeing evil to be evil, false to be false, good to be good, and truth to be truth*, and also that this state in him may be confirmed in a permanent form of truly rational life, or good life.

The rational scientifics, which, as before shown, are formed from sensual scientifics, first by the affection of truth, and then by the affection of good, concern themselves with the life of man in the family, in society, in the State; they have respect to his occupations and industries, to the governments, laws, and administrations of communities, and also to man's moral conditions.

These scientifics, or, as they are usually denominated, sciences and studies, are necessarily of a more abstract character than the sensual sciences and studies from which they are derived, although they continue to rest upon them. Their use and application are to the mind, its faculties and operations, and not to the body, its properties and conditions. And because man is a rational being, and what is rational is superior to what is corporeal, therefore these uses and their sciences are necessarily of a superior degree and good in quality, provided they are applied to the elevation and perfection of the life of man. (See *D. L. W.* 332.)

The superiority of rational scientifics appears still further from this, that they are provided as means to enable man to acquire knowledge of the things of the LORD and eternal life. Their uses having a direct bearing on the reception of spiritual life by man, and on his being fitted to live in heaven and in conjunction with the LORD, these scientifics, or sciences and studies, have relation to the Word and Doctrines of the Church, to their exposition and understanding. By means of them the spirit of man is nourished, clothed, housed, recreated and delighted, protected from evils and falses, and its state preserved to eternity. Their uses are for the receiving of a spiritual from the LORD; of them it is said in *Divine Love and Wisdom* (n. 333), that they “are all those things which are of Religion, and thence of worship, thus

which teach the acknowledgment and cognition of God and the cognition and acknowledgment of good and truth, and, therefore, of life eternal; which in like manner as the various branches of learning are imbibed from parents, masters, preaching and books, and especially by the efforts of life in accordance with them; in the Christian World by Doctrines, and by preaching from the Word, and by the Word from the LORD. These uses in their extension may be described by things similar to those by which uses to the body are described, as by nutrition, clothing, habitation, recreation, and delight, protection of state, if only the application be made to the soul; *nutrition to the goods of love; clothing to the truths of wisdom; habitation to heaven; recreation and delight to felicity of life and heavenly joy; protection to infesting evils; preservation of state to eternal life.* All these are given by the LORD according to the acknowledgment that all the things which are of the body are also from the LORD, and that man is only like a servant and steward of the house appointed over the goods of his LORD."

From what has been said it is sufficiently evident that sensual scientifics, when rightly used, are means of opening the understanding of man to the light of heaven. The spiritual truths seen in that light constitute true riches, which are expended or employed in performing good uses to the neighbor, and when so em-

ployed they procure for man heavenly wisdom (*E. in U.* 62) in an ever-increasing measure. In *Heaven and Hell* (n. 356) we read as follows:

They who have obtained for themselves intelligence and wisdom by means of cognitions and sciences, who are such as apply all things to the uses of life, and at the same time acknowledge the Divine, love the Word, and live a spiritual-moral life, —to these sciences serve as means of growing wise, and at the same time of corroborating the things of faith. Their interiors, which are of the mind, have been perceived and also seen as transparent from light, of a bright color, flamy or cerulean, such as that of diamonds, rubies, sapphires, which are pellucid, and this according to confirmations from sciences in favor of the Divine and of Divine truths. True intelligence and wisdom have this appearance when presented to the sight in the spiritual world. They derive this appearance from the light of heaven, which is Divine Truth proceeding from the LORD, from whom is all intelligence and wisdom. (n. 126 to 133.) The planes of that light, in which exist variegations as of colors, are the interiors of the mind, and confirmations of Divine truths by such things as are in nature, thus in sciences, produce those variegations; for the interior mind of man looks into the things in the natural memory and into those therein which confirm, and by the fire of heavenly love it, as it were, sublimates them, withdraws and purifies them, into spiritual ideas. Man, as long as he lives in the body, does not know that this takes place, although he then thinks both spiritually and naturally, but the things which he then thinks spiritually he does not apperceive, but only those which he thinks naturally. When, however, he comes into the Spiritual World he does not apperceive what he

thought naturally in the world, but only what he thought spiritually, so changed is the state. From these things it is evident that man becomes spiritual by cognitions and sciences, and that these are the means of growing wise, *but only to those who in faith and life acknowledge the Divine*. These are also accepted in heaven above others and are there among those who are in the midst (n. 43), because they are in light above the rest. These are the intelligent and wise in heaven, who are resplendent with the brightness of the expanse and who shine as the stars; but the simple there are those who have acknowledged the Divine, have loved the Word, and have lived a spiritual-moral life; but their interiors, which are of the mind, are not so cultivated by cognitions and sciences. The human mind is like ground, which has a quality from cultivation.

If, therefore, it be true that man becomes insane by the abuse of sciences, as in the case of one who desires to become wise in spiritual and celestial things by means of them, without learning of the LORD, it is no less true that this is no reason why sciences should be rejected, inasmuch as their real use is that they may serve man in the attainment of genuine intelligence and wisdom. "Just as enjoyments, which are of the mind and the body, are not to be rejected because they destroy man and blind him, but he is free to enjoy them for use, as before. In this way only can they be applied to uses, for enjoyments are the life of the body, to which they are also given for uses." (S. D. 2523.)

Because man becomes spiritual by truths from the

LORD, and also by the confirmation of these truths by sciences, it is said that there are two foundations of truth, viz.: the Word and Nature, the former for those who are in Heaven, and the latter for those who are in the World. So far as these two foundations concord they exist with a man; in other words, so far as they concord, the mind is opened by the one to the other. In such a case heaven rests on all of nature with man. It is in all the laws of his natural man and world, and it is fixed in all the things of his life. (*S. D.* 5709.)

All Divine Truth is in the Word. Hence is the Word a foundation for truth to those who live well, and acknowledge the Word to be holy and divine. The truths of nature can be brought into concord with Divine Truth, not *from* science, but by means of science, when science itself is informed from the Word, and is founded on the Word. Hence arises the necessity of first teaching the Word, and thus of laying in the mind the universal foundation of Divine Truth concerning the LORD, the One God, the Creator and Preserver, concerning Life, concerning a Spiritual World, a Heaven and a Hell, and a Natural World, and concerning an Internal and an External Man. When natural scientifics are introduced into the presence of these Divine Scientifics, then do the latter enter into the former and *conjoin them with the Word*, all unconscious though man be of what is taking place in his mind. In this way

truth can be seen and also confirmed ; in other words, it can be founded on a First and on a Last, and the man in whom Truth is so founded is a spiritual natural man. (*S. D.* 5710.)

From this conjunction of what is Divine with Nature, and not from himself or from nature alone, does man become truly intelligent and wise. Sciences are to be learnt, and by means of them a natural rational is to be formed, but this is to be done with a belief in the Word of the LORD, and the natural knowledges acquired are to serve man as confirmations of the spiritual things of the Word. This is the course of order which leads to the formation of true rationality and genuine intelligence.

In *Arcana Cœlestia* (n. 129) we have the following plain teaching on this subject :

It may be known to every one that the principles assumed by a man, even the falsest, rule him, and that all his knowledge and reasoning favor these principles ; for innumerable assenting ideas flow together, so that he is confirmed in falses. Therefore, he who holds the principle that he will believe nothing before he sees and understands it, *can never believe*, for he does not see spiritual and celestial things with his eyes, nor does phantasy conceive them. But the true order is that he grow wise from the LORD, that is, *from His Word* ; in this case all things succeed, and he is also illustrated in things rational and scientific. For he [man] is by no means forbidden to learn sciences, because they are useful to life and delightful ; and to him who is in faith

it is by no means forbidden to think and speak as do the learned of the world, but from this principle *that he believes in the Word of the LORD*, and confirms spiritual and celestial truths by natural truths, as far as lies in his power, in terms familiar to the learned world. Wherefore his principles must be from the LORD and not from himself. The former is life, the latter is death.

And this orderly formation of his mind prepares man to enter fully into the enjoyment of the faculty of perceiving representatives when he enters into the other life, as described in the following teaching :

Among the eminent faculties which man possesses in himself, although he is ignorant of it, and which he takes with him into the other life when he passes over thither after the death of the body, is that he perceives what the representatives signify which appear in the other life; as also that he is able by the sense of his mind to express fully in a moment of time what he could not express in hours in the body, and this by means of ideas from the things which are of the light of heaven, assisted and made, as it were, winged, by suitable appearances representative of the thing which is the subject of discourse, which are such as cannot be described. And because man, after death, comes into these faculties and does not need to be instructed concerning them in the other life, it may appear that man is in them, that is to say, that they are in him, whilst he lives in the body, although he is ignorant of it. That this is so, is because there is with man a continual influx from the LORD by heaven; this is an influx of things spiritual and celestial which fall into his natural things, and which are there presented representatively.

In heaven with the angels nothing is thought of but what relates to the things celestial and spiritual which are of the LORD'S kingdom ; but in the world with man, scarcely any but things corporeal and natural, which are of the kingdom in which he lives, and of the necessities of life there. And because the spiritual and celestial things of heaven which inflow are presented representatively with man in his natural things, therefore do they remain inserted, and the man is in them when he puts off what is corporeal and relinquishes what is worldly.—A. C. 3226 (see also n. 3223).

By proceeding in the order described, scientifics become truths with man ; by taking the opposite course they become falses. Their application and use effect these results. As servants, they take on the quality of the master to whom they are made subservient. Even the Divine Scientifics in the letter of the Word may be thus turned into falsities and cause death when applied to evil uses under the rule of the love of self or the love of the world. And on the other hand, the scientifics acquired by the natural mind for natural ends may be turned away from such ends, and applied to the confirmation of truths from the LORD, and thereby become means of man's receiving true spiritual rationality and intelligence. This was represented by the command to the sons of Israel to borrow from the Egyptians their " vessels of silver and vessels of gold, and garments, and to place them on their sons and their daughters," *Exodus* iii, 21-22, concerning which we are taught as follows:

It is to be known that scientifics in themselves are not truths, nor are they falses, but they become truths with those who are in truths, and falses with those who are in falses; their application and use effect this. Scientifics with man are like riches and wealth with him; riches and wealth with those who are in evils are pernicious, because they apply them to evil uses, but riches and wealth with those who are in good, are useful, because they apply them to good uses; wherefore, if the riches and wealth which are with the evil be transferred to the good, they become goods; thus also the scientifics. As, for example, with the Egyptians there remained many things from the representatives of the Ancient Church, as may appear from their hieroglyphics; but because they applied them to magic, and thus made an evil use of them, therefore they were not to them true scientifics, but false scientifics. But the same things had been true scientifics in the Ancient Church, because they applied them rightly to Divine Worship. Such, for example, were the altars and sacrifices; these with the Hebrew nation, and afterward with the Jewish and Israelitish nations, were true rituals, because they applied them to the worship of JEHOVAH; but with the nations in the land of Canaan they were false rituals, because they applied them to the worship of their idols; wherefore also it was commanded that they should everywhere destroy the altars of the nations. The case is similar with very many other things. *Many scientifics, therefore, may be obtained from those who are in evils and falses, which can be applied to good uses, and thus be made good.* Such things are also meant by the spoiling of the nations in the land of Canaan, by the wealth, the flocks, the herds, the houses, the vineyards, of which the sons of Israel despoiled them. This is still more evident from the

circumstance that the gold and silver taken from the nations was applied to a holy use, as appears from 2 *Samuel* viii, 10, 11, 12, and from *Isaiah* xxiii, 18. Those things likewise which the women, of the sons of Israel, borrowed from the Egyptians, and thus took for spoil, were then applied to the use of constructing the ark, and to many holy things which were of their worship. —A. C. 6917. (See also 6913 to 6916, 1551, 2571, 2588; A. E. 141, 242, 430.)

They who are principled in spiritual truths are commanded, *i. e.*, it is in order for them, to occupy the entire field of natural science and knowledge. With them the higher truth will illustrate the lower, and in this light they can apply the lower to the performance of spiritual uses, and thus to the strengthening of Divine Truths in their minds. But they cannot remain in Egypt to perform such uses; they must go forth out of the land of Egypt to worship the LORD. If they remain, they will do what is abomination in the sight of the Egyptians, who will stone them; in other words, deprive them of truths.

Truth, as has been said, has two foundations in the mind, namely, the Word and Nature, or Revelation from the LORD and confirming Science. To the end that these may be lasting foundations, the mind needs to be in a clear and strong affirmation concerning the Doctrines of the Word that are truths continuous from the LORD, and, therefore, of Divine authorship and authority. With this affirmation in possession of the

field, the truths of Doctrine will be illustrated and confirmed, not only by the letter of the Word and its scientifics, but also by all natural scientifics relating to man and the three kingdoms of nature. Such a conjunction of the truths of Doctrine from the Word with natural scientifics serves to elevate the human mind into higher intelligence and to lead it in what is denominated “the way from faith.”

This is the way pursued by the spiritual man. The other way, entered by man’s following scientifics, and called the way from scientifics, fixes the mind in the things of nature and closes it to the light inflowing from the LORD by Heaven.

On this subject we are thus instructed :

It is to be known how the Truths of the Church are to be conjoined with their Scientifics. The beginning is not from scientifics, nor is entrance to be made by them into the truths of faith, because scientifics with man are from sensuials, thus from the world, whence there are innumerable fallacies. But the beginning is from the truths of faith—viz.: in the following way: The doctrinals of the Church are first to be learned and then to be examined from the Word, whether they be true; for they are not true because men of authority in the Church have so said and their adherents affirm the same. . . . It is manifest that the Word is to be examined, in order that it may be there seen whether they be true. When this is done from an affection of truth, then man is illustrated by the LORD so as to perceive, without knowing whence, what is true, and he is confirmed

therein according to the good in which he is. . . . Afterward, when he is confirmed, and is thus in an affirmative from the Word that they are the truths of faith, *then it is permitted him to confirm these things by all the scientifics he possesses, of whatsoever name and nature*, for then, because an affirmative reigns universally, he accepts the scientifics which are in concordance and rejects the scientifics which are not in concordance, because of the fallacies that they contain. Faith is corroborated by scientifics; wherefore no one is to be forbidden to search the Scriptures from an affection of knowing whether the doctrinals of the Church within which he was born are true; for otherwise he can never be illustrated, nor is he to be forbidden *afterward* to strengthen himself by scientifics; *but this is not allowed him before*. This is the way, and there is none other, in which the truths of faith are to be conjoined with scientifics; not only with the scientifics of the Church, *but also with scientifics of every kind*. . . . Scientifics are in no wise to be rejected from the truths of faith, but they are to be conjoined, yet by the prior way, that is, by the way from faith, and not by the posterior way, that is, by the way from scientifics. A. C. 6047.

SCIENTIFICS OF USE IN THE FORMATION OF INTELLIGENCE.

It now remains to enumerate from the teachings of the Church the scientifics which may be of use to man in the formation and perfection of his intelligence, and to note the places of such scientifics in the scale of this use, and to discriminate those that are useless and injurious.

In *Arcana Cœlestia* (n. 5934) there is given the following general summary of the various kinds of Scientifics:

1. Scientifics of things terrestrial, corporeal, and mundane; these are the lowest.
2. Scientifics of the civil state, its government, statutes, and laws; these are higher or more interior.
3. Scientifics of moral life; these are still more interior.
4. Scientifics of spiritual life; these are more interior than all the others. Such are the truths of the Church.

Under the *first* head fall the following experimental sciences:

Physics, Astronomy, Chemistry, Mechanics, Geometry, Anatomy, Language. (*H. H.* 353; see *C. L.* 163.)
 Horticulture and the like. (*S. D.* 792.)
 Optics, Pharmaceutics, Mathematics, Architecture, Botany, Metallurgy, Algebra (*S. D.* 4578), Arithmetic (*S. D.* 769).
 Medicine (*S. D.* 4657).

To these are to be added Geology, Geography, Zoology, Mineralogy, Physiology, and the various other sciences that treat of things in the natural world.

Under the *second* head are to be classed the following:

History (*H. H.* 353), Government (*S. D.* 4578), Civil Law (*S. D.* 4657), Jurisprudence, Politics (*C. L.* 163), Political Economy, Political Geography, Ethnology, Sociology, and various other sciences treating of man in his social relations.

Under the *third* head are to be classed :

Psychology, Philosophy (*H. H.* 353 and *S. D.* 4578), Ethics (*C. L.* 163), Moral Law, and the like.

Under the *fourth* head :

The letter of the Word and the Scientifics of Doctrine, Ecclesiastical Order and Government, and all the doctrines of the Church which have reference to the law of love, to the LORD, and charity toward the neighbor.

Of the usefulness of various sciences and of the manner in which they occupy and qualify the human mind, we have the following teaching in the *Spiritual Diary* :

As to Philosophy [metaphysics] its every part has hitherto done nothing else than darken minds and thus close the way to the intuition of interior things, also of universals, for it consists only of terms and disputes concerning terms; besides, rational philosophy so confines some that the mind cleaves to nothing but particulars, and thus to dust; moreover, it not only obstructs the ways to the interiors, but also blinds and altogether takes away faith, so that in the other life a philosopher who has indulged much in such studies is stupid and unlearned above

others.—*S. D.* 767 (*cf. S. D.* 4655, 1602, 1604, 1605, 1606, 1607).

As to Mechanics, when one indulges too much in mechanical praxis he then so forms his mind that he believes not only all nature, but also all celestial and spiritual things, to be nothing more than mechanical; if he cannot reduce them to mechanical principles he believes them to be nothing; thus he becomes corporeal and terrestrial.—*S. D.* 768.

As to Geometry and similar sciences, these also, as it were, concentrate the mind and impede it from advancing into universals; besides, they suppose nothing to exist but what is geometrical or mechanical, when, nevertheless, the extension of Geometry does not go beyond terrestrial and corporeal forms.—*S. D.* 769.

As to Historical studies, these are such as not to do injury, provided they be not only things of the memory.—*S. D.* 770 (*cf. n.* 771).

Natural experience, such as Horticulture and the like, does not interfere with spiritual cognitions, because such persons, in like manner as those who are not learned, can be perfected, as I have observed in the case of a certain person.—*S. D.* 772 (*cf. n.* 773).

Sciences in themselves are not things to be rejected, for spiritual things can be confirmed by them; wherefore the angels understand indefinitely more in all sciences than can ever be believed, and, indeed, the most hidden things; but they who are learned in any science scarcely cease, each one, from reasoning from his own science, either openly or by himself, concerning spiritual things; thus he blinds himself; for many, in order that they may appear learned, ratiocinate from their sciences, as philosophers from theirs, logicians from theirs, metaphysicians from theirs, anatomists from theirs, politicians from theirs; and so

they heap up phantasies, like the Jews, from their trifles, etc. Wherefore, with the learned, ideas are closed, thus spiritual and celestial things, also heaven; but with the unlearned they are open.—*S. D.* 3460.

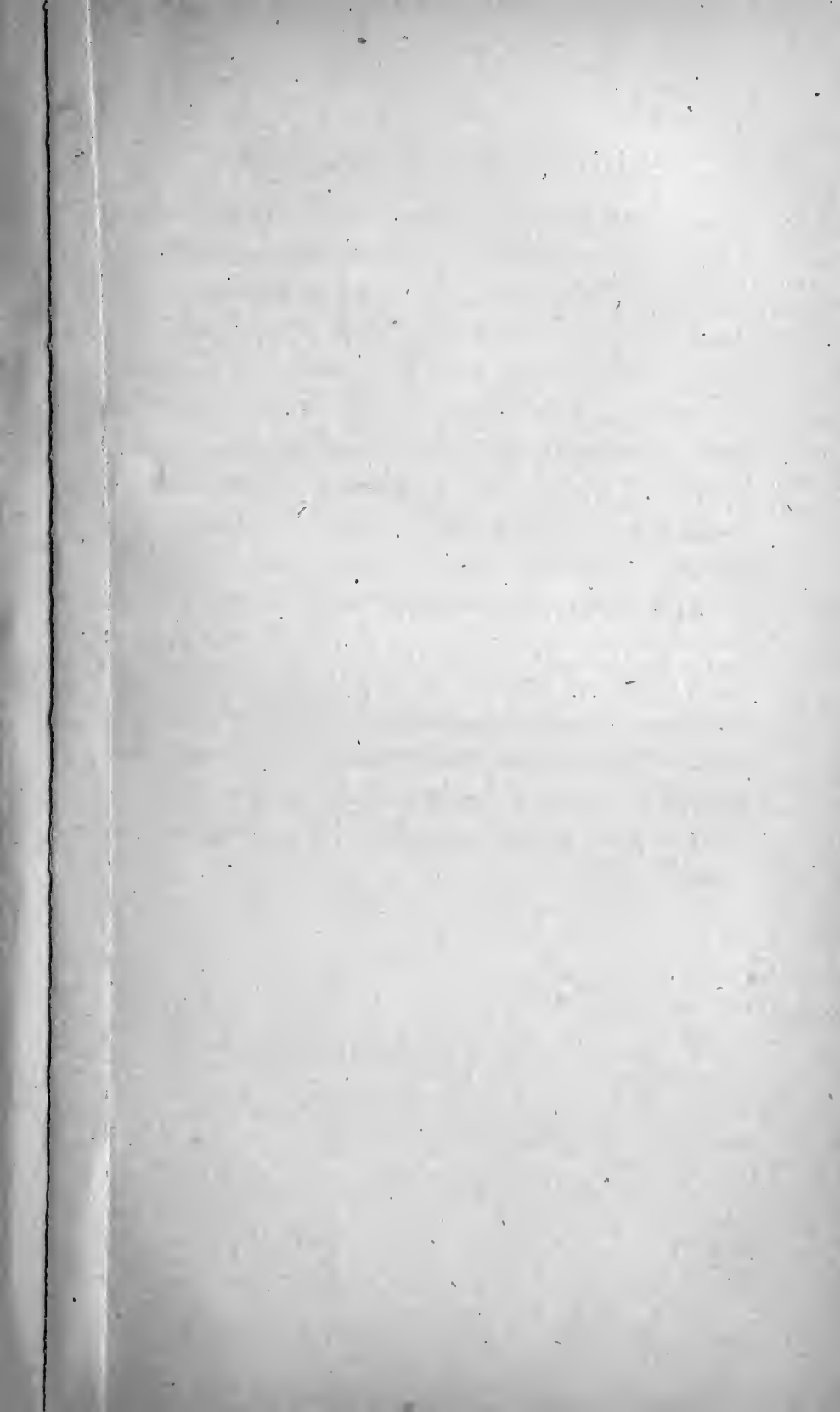
Useful sciences are Physics, Optics, Chemistry, Pharmaceutics, Anatomy, Mathematics, Astronomy, Architecture, Botany, Metallurgy, History, the Government of kingdoms, and the like, from all of which, as means, every one can become rational.

But there are some which entirely destroy the faculty of thinking, and ruin the rational; like *Scholastics*, when, namely, they describe a thing that is clear and intelligible to almost every one, by many scholastic terms, till no one understands it; *Philosophy*, when it is determined from a series of conclusions, from the definitions of terms, and by conclusions thence, which series when arranged together present things that can be understood by no one, nor what the connection is; they remove all reason, when, nevertheless, they involve nothing that cannot be explained so simply that every one may understand them. *Logic*, which concentrates and determines truths to doubts, and this still more when one thing has been evolved by means of many, which then is involved; the conclusion itself is often such as to be intelligible without any syllogism. These things are also like *geometrical* and *algebraic* processes, when simple truths are demonstrated by them, and when they are so intricately expressed by angular, circular, and curved figures, and explained according to them, that they are not intelligible to any one. *Such sciences and the applications of such sciences cause man to lose common sense and to become insane.*—*Lesser Diary*, 4578 (*cf.* n. 4579).

Scientifics may be classified as above, under four heads, as relating to things terrestrial, things civil,

things moral, and things spiritual, or they may be arranged in the order of their uses, as having relation, 1, to the uses of nourishing, of clothing, of housing man, of man's recreation and delight, of his protection, and of the preservation of his state; 2, to the uses of perfecting the rational, as having relation to natural, economic, civil, and moral things; 3, to the uses of receiving what is spiritual from the LORD, relating to religion and thence to worship, or to the Word and Doctrines of the Church. A third order of arrangement of scientifics will arise from their application to the teacher's work. This order will necessarily vary in details according to the systems and methods pursued by various teachers. The arrangement we shall propose will be such a one as appears to offer to the teacher a useful way in which to proceed in forming the mind of the child, so that it may advance from the first sensual to the highest rational state.

END OF VOL. I.





SPIRIT. LIFE.

The Lord, the First and the Last, the Only.
The Divine Human. Divine Love and Wisdom.
The New Heaven. The New Church.
Revelations. The Lord's Coming.
Universal Theology.
Influx. Degrees. Forms.
Correspondences, Representatives, Significatives.
Heaven, Hell, and the World of Spirits opened.
Nature and Order of Spiritual Life.
The Word opened.

Forming Faith.

Use.

The Word—in the Hebrew. The Historical Sense.
The Word—Historical, Prophetical, Historico-Prophetical. Ancient Word.
Memorabilia. General Doctrines of New Church.
Heaven, Hell, and the World of Spirits, general.
Correspondences, etc., accommodated.
The Lord the Saviour. First and Second Coming.
First Christian Church. Churches formed by Doctrine from Revelation.

Knowledge.

Use.

The New Church. Genuine Truths.
Love to the Lord and the Neighbor. The all of the Word, as to Life. Commandments.
Word in Hebrew—Heaven.
Spiritual World. Spiritual Sun.
Memorabilia. Historicals of the Word.
The Lord the Redeemer. Incarnation.
Creation. The Lord the Creator.
The Divine Man.
The Book. The Writings.

Obedience.

Use.

THE LORD. MAN.

RATIONALITY AND LIBERTY.

FOR THE LIFE OF THE SPIRIT.

Marriage. Man and Woman. One Man.
The Family (Church). Human Society.
The State, the Common Good and Truth.
The Form, Order, and Constitution of the Human Mind. Varieties—Individual, Tribal, National.
Principles of Language.
History of the Race, of Races, of Nations such as the History of the Church.
The Spiritual, Rational, Natural Man.

Use.

Existence of Man in the World. Language.
History of Man, of Languages. Literature.
Structure of Language and Use. Writing, Drawing, Painting, Sculpture, Architecture, Music.
Man at Home, Industries, Trade, Commerce, Inter-course, Governments, Laws, Order, Rulers.
Ages of the World and Human Race.
Habitations of Men on the Earth.

Use.

STORY, OR HISTORY, OF MAN.

Human Occupations, Employments, Uses.
Modes of Utterance and Expression—Language.
Words, Drawing, Writing, Music.
Dwellings and Dwelling-Places.
Our own People—Language, Human Form and Shape, Appearance, Living.
Individual Man and Woman, Families, Tribes, Peoples, Nations, Races. Distribution.
Mankind. The Man-Animal.

Use.

NATURE.

FOR MAN. DEAD. PASSIVE.

The Sun.

Natural Heat and Light.
Natural Life.
Growth. Existence.
Formation. Production.
Human Physiology.
Animal Physiology.
Vegetable Physiology.
Mineral Analysis, Chemistry, etc.

Number, Color, Force, Motion, Power.

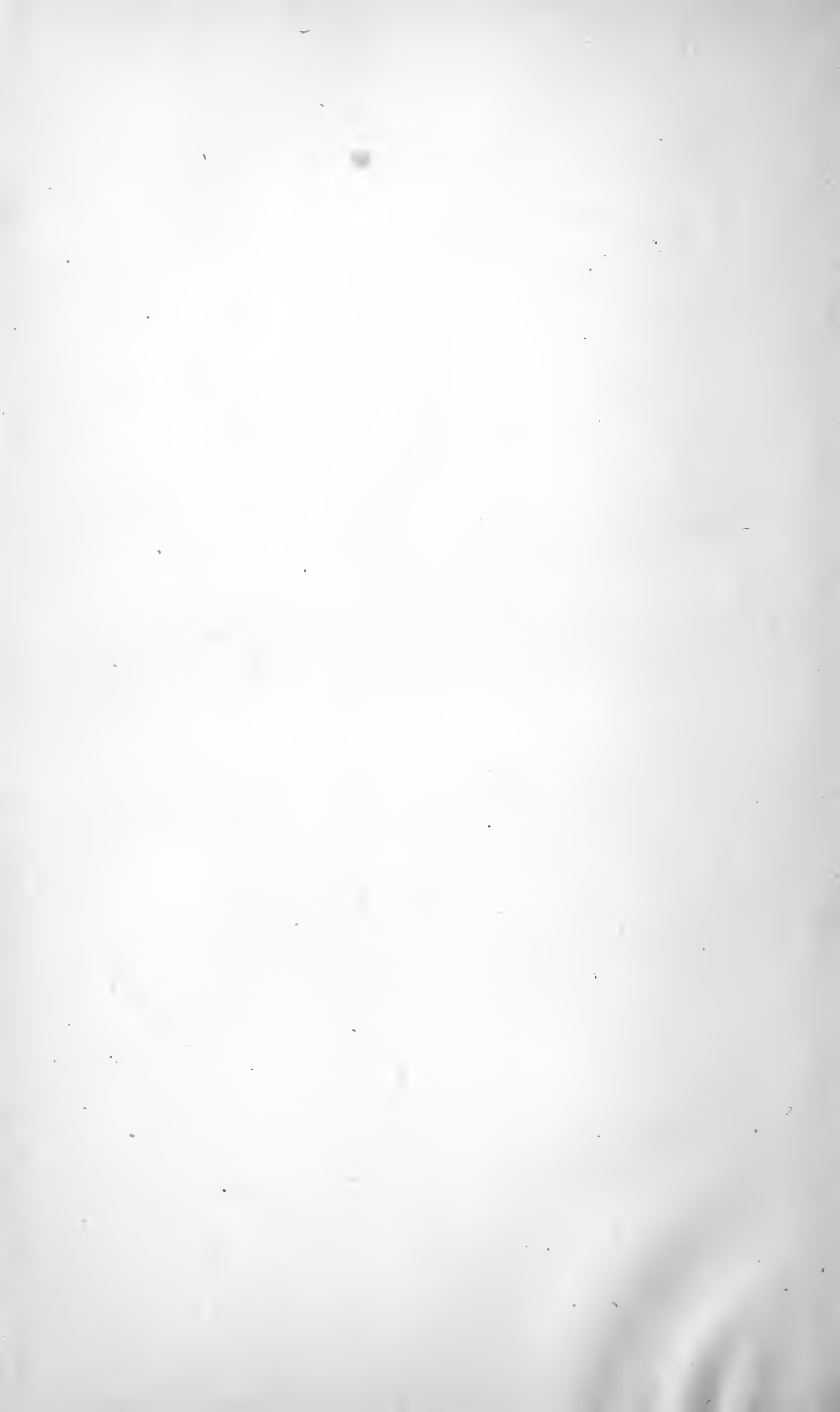
Matter, or Material Substance.
Natural Substance and Form.
Heat and Light, Sun, Moon, etc.
Atmosphere. Climate.
Earths in the Universe.
Surface of the Earth. Structure.
Mineral Structure.
Vegetable Texture.
Animal Anatomy.
Human Anatomy.

Number, Color, Force, Motion, Power.

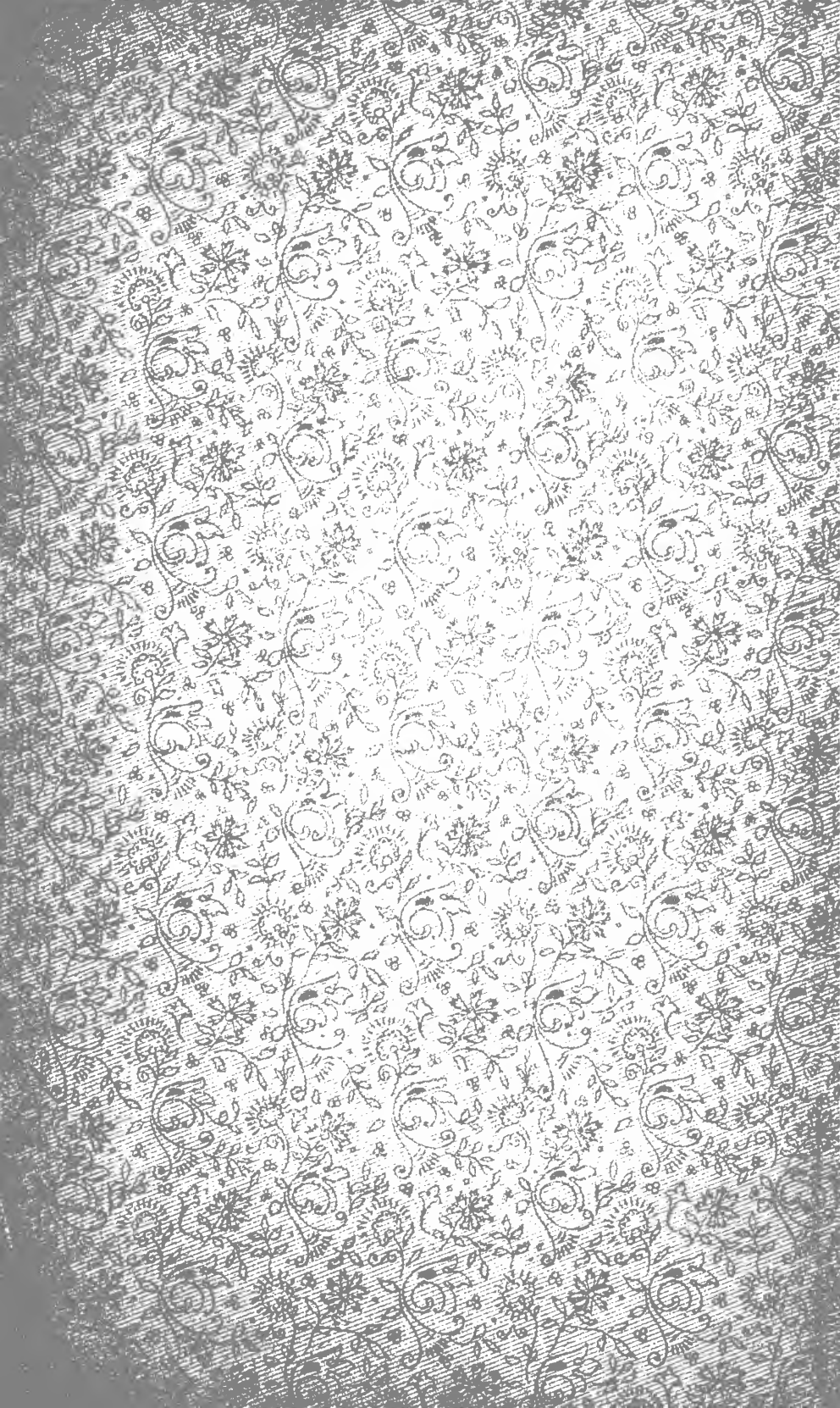
Man. } Forms, Shapes.
Animal. }
Fishes, Birds, Quadrupeds.
Insects, Reptiles.
Distribution. Habitat.
Trees (Fruit, Wood).
Grain, Shrub, Grass.
Vegetation.

Sun, Moon, Stars.
Heat, Light.
Atmosphere, Water.
Land. } Earths, Soils.
Minerals, Metals.
The Earth. } Natural and Material.
Substance.

Number, Color, Force, Motion, Power.







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